

# THE AMERICAN MISSIONARY

PACIFIC

The  
Two Million Dollar  
Campaign is on

JANUARY, 1910



# THE AMERICAN MISSIONARY

## JANUARY 1910

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# THE AMERICAN MISSIONARY

VOL. LXIV.  
NO. 1.

JANUARY 1910

NEW SERIES  
VOL. I. NO. 10.

## THE TWO MILLION DOLLAR CAMPAIGN

THE National Brotherhood, assembled in convention at Minneapolis, took a notable step forward in the action reported herewith. This action was recommended to the Brotherhood by its own Department on Missions, which had carefully canvassed the field and consulted the seven national societies in advance. The National Council having already set the two million dollar mark for the churches, the societies unanimously concurred in the plan. The Committee of One Hundred has been selected, and the Campaign will begin on New Year's Day. Every man who bears the Congregational name is invited to an earnest share in this Campaign. The year 1910 must be made memorable by its achievement. To win we must work. All at it and always at it will bring the victory.

---

### The Congregational Brotherhood of America to the Men of Our Churches—Greeting:

In view of the following facts:

1. That God is unmistakably calling the Church of our generation to an unprecedented advance in the task of evangelizing the world;
2. That our missionary societies, home and foreign, as the result of a joint campaign, are now out of debt and therefore in position to go forward;
3. That a great national missionary campaign, interdenominational in character, is being projected by the Laymen's Missionary Movement, to include men's missionary conventions in seventy-five cities, culminating in a Men's National Missionary Congress in Chicago next May;
4. That every other large denomination in the United States and Canada is recognizing the call to larger missionary effort and is organizing through its men for that purpose;



The Brotherhood invites the seven national societies to coöperate with it in the selection of a committee of one hundred laymen and a coöperating committee of one hundred pastors, to undertake—

First. A campaign on systematic and comprehensive lines which shall have as its objective the lifting of the gifts of our churches in 1910 to the ideal called for by the Apportionment Plan, namely, two million dollars a year. We realize that the apportionment is upon the basis of the minimum requirements of the societies, and that if we are to reach the two million dollar mark this year many churches that are fully able to do so must double, treble, or even quadruple their present apportionment.

Second. To secure during the course of this Campaign, as a basis for present and future missionary activity, the adoption, as far as possible, of the following cardinal missionary methods by each local church:

- (a) A missionary committee;
- (b) A weekly missionary offering plan;
- (c) An every-member canvass;
- (d) Some plan of systematic missionary investigation;
- (e) Some plan of promoting prayer for missions.

It is suggested that the seven national societies arrange to coöperate with the above committees in every possible way by lending the assistance of their secretaries and missionaries; and

It is further suggested that the seven societies be asked to place before our churches during this coming year, through the Advisory Committee of the National Council, a statement of their needs, based upon what God is evidently calling them to do, and not upon what, in the light of former experience, they have reason to expect the churches to give.

### The Invitation to Serve, Sent to One Hundred Picked Men:

NEW YORK, DECEMBER 1, 1909.

DEAR SIR:

There are tremendous forces at work in the Protestant churches to-day. We are not simply "on the verge" of a great awakening, we are in the midst of it. Other denominations are organizing through their laymen to avail themselves of the new interest of their men in the great missionary enterprises of the Church. Through the action of a large group of Congregational men gathered at the Brotherhood Convention in Minneapolis, the issue is fairly before us as Congregationalists. *You are asked to become a member of the Committee of One Hundred Laymen* whose appointment is suggested by the resolutions adopted at the Brotherhood Convention in Minneapolis, given on the second page of this letter. The tentative policy of the "Committee of One Hundred" for "The Two Million Dollar Campaign" is given on the third page.

You realize, of course, that the giving of churches and individuals in many sections is already a long way toward the standard suggested. It merely remains for all the forces to unite in a vigorous effort to bring the total for all our societies up to the two million dollar standard.

The undersigned have been asked to act as a temporary executive committee. Please favor us with an early reply, which we sincerely hope will be in the affirmative.

Cordially yours,

JAMES G. CANNON, New York  
 WILLIAM H. LEWIS, Seattle  
 LUCIEN C. WARNER, New York.  
 CHARLES A. HULL, Brooklyn  
 T. C. MACMILLAN, Chicago  
 WILLIAM W. MILLS, Marietta, O.  
 J. CONVERSE GRAY, Boston  
 E. H. PITKIN, Chicago  
 JOHN B. SLEMAN, JR., Washington, D. C.  
 WILLIAM E. SWEET, Denver  
 C. H. RUTAN, Boston



## Proposed Policy of the Committee of One Hundred for the Two Million Dollar Campaign:

The objective before the Committee is to bring the gifts to our seven national societies up to a total of two million dollars in 1910, this amount to be assured by October, when the National Council meets in Boston.

In pursuing this objective, the Committee recognizes the splendid work which has already been done in this direction by the Advisory Committee and by the state and local apportionment committees. The work of the Committee will be to supplement, not to supplant, existing work, and to endeavor especially to interest strong and capable laymen, not now interested, in the Apportionment Plan. It must be perfectly obvious also that the Committee's work must be supplementary to the successful and all-important work conducted by the board secretaries.

For the purposes of convenient and effective work, the Committee will be divided into six sections—New England, Eastern, Central, Western, Southern and Pacific. The states to be comprehended in these divisions are given below. The amounts assigned by the Apportionment Plan to each of these sections will be the goal for the work of the year. Each section of the Committee will endeavor to bring the contributions of the states in which it works, up to the Apportionment Plan standard, by the following methods:

1. By coöperating with board secretaries and apportionment committees in any way they may suggest.
2. By organizing deputations of laymen, ministers, missionaries, and board secretaries to visit churches and towns where Congregational churches are located.
3. By assisting the Congregational constituency in every city touched by the national campaign of the Laymen's Missionary Movement to make the best use of the interest kindled by these meetings.
4. By conducting a nation-wide campaign of publicity.
5. By standing earnestly in all places for five essential points of missionary policy for the local church, namely, a missionary committee, a weekly offering plan, an every-member canvass, some systematic missionary education, the promotion of systematic prayer for missions.

An advisory and coöperating committee of ministers will be selected by each of the sectional sub-committees of the Committee of One Hundred. The chairmen of all state and local apportionment committees will be asked to act as members ex officio of the Committee of One Hundred.

### Sections and States Composing Them

NEW ENGLAND		SOUTHERN	
Maine	Vermont	North Carolina	Mississippi
New Hampshire	Massachusetts	South Carolina	Alabama
	Rhode Island	Georgia	Arkansas
		Florida	Texas
		Tennessee	Louisiana
EASTERN		WESTERN	
Connecticut	Ohio	Idaho	New Mexico
New York	Virginia	Nebraska	Arizona
New Jersey	West Virginia	Kansas	Utah
Pennsylvania	Maryland	Oklahoma	Wyoming
District of Columbia		Montana	
CENTRAL		PACIFIC	
Illinois	Iowa	California	Idaho
Michigan	Wisconsin	Oregon	Nevada
Indiana	Minnesota	Washington	Alaska
Kentucky	North Dakota		Hawaii
Missouri	South Dakota		



# THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Hubert C. Herring, D. D., General Secretary; Willis E. Lougee, Associate Secretary; J. T. Brinckerhoff, Assistant Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

Not for a long time has any event aroused more interest in missionary circles than the bequest of Mr. J. S. Kennedy to four Presbyterian missionary boards of an amount estimated at between eight and ten millions of dollars. The tremendous potency locked up in this gift, if it can be translated into lives and deeds, can hardly be overestimated. We heartily congratulate our fellow-workers, and are confident that they will use it to accomplish large results for the Kingdom of God.

The value of this bequest as expert testimony to the value of missions should not be overlooked. Mr. Kennedy was a man whose long and vigorous life was spent in contact with a great variety of interests. When he came to dispose of his fortune, he deliberately put missionary effort in the forefront, at the same time demonstrating the breadth of his sympathy by princely benefactions to education and philanthropy. It is exceedingly interesting to note that Mr. Kennedy imposed no conditions as to the use to be made of his gifts. He trusted the organizations for whose purposes he contributed. His will was, in the words of the editor of *The Survey*, a remarkable expression of his "faith in fellow men and in the divine providence, faith in the future, faith in the value and permanence of our institutions, faith in education, in literature and art, in charity, in missionary enterprise, in religion."

\*\*\*

The first issue of *Everyland*, a new magazine for boys and girls, is at hand. It is a quarterly, published at West Medford, Massachusetts. Yearly subscription, fifty cents. While not avowedly missionary in character, it is designed to reinforce the missionary cause by its presentation of the characteristics and customs of the various peoples of the world. It is not under the auspices of any missionary society, but is privately owned and published. The idea is an excellent one, and the first issue exceedingly attractive. We wish for the magazine the largest success.

\*\*\*

The article on Minneapolis in this issue is the first of a series which will appear at intervals, giving something of the historical development of organized religious life in cities East and West. This series will have important bearing upon the special consideration which our home mission fellowship is now giving to the subject of city evangelization.

\*\*\*

The annual report of the Home Missionary Society is now out, and a copy will be sent to any address on request.



In a recent number of *The Survey*, Professor Graham Taylor describes in a most vivid way the massing of relief forces at Cherry, Illinois, following the mine disaster there. Prof. Taylor, as a member of the Mining Investigation Commission, appointed by the last legislature, was on the spot almost immediately following the outbreak of the fire, and thus had an opportunity to see what the allied forces of civilized society can accomplish in the face of a great calamity. It is a heartening thing to read his account of the way in which the Red Cross Society, the county authorities, the state militia, the Chicago firemen, the experts from the Columbia School of Mines, the local Congregational church, the Illinois Home Missionary Society, and the president of the National Federation of Woman's Congregational State Home Missionary Organizations, to say nothing of many private volunteer workers, coöperated in the task of rescue and relief. The sight was certainly prophetic of the coming day when we shall have learned not only to work together for the cure of ills, but more effectively than now for their prevention. It is a matter of no small satisfaction to us as Congregationalists that our little mission church, with the forces behind it, was so markedly useful in the service of the grief-stricken community.

\*\*\*

At the invitation of the Home Missionary Society, a group of Congregationalists especially interested in the evangelization of the city held a conference in Chicago December 7, and another similar group in New York December 15. These conferences were designed to make a beginning in the closer investigation of our duty as a denomination in this department of effort, and to devise means for meeting it. A full report of the conclusions of these conferences will be given in the February AMERICAN MISSIONARY.

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The midwinter meeting of the Board of Directors will be held in New York, Wednesday, January 19, at 10 a. m. In addition to the general current business of the Society, the appropriations for the year beginning April 1 next will be voted.

\*\*\*

Secretary Herring leaves February 1 for a trip to the Pacific Coast. He will endeavor especially to acquaint himself with our work in Utah, Idaho, and Oregon.

In the last issue the "Two Million Dollar Campaign" proposed by a "Laymen's Committee of One Hundred" was mentioned. This month much space is given to it. May God bless and prosper the consecrated laymen who are putting their strength beneath this load! Let it always be remembered that they are not proposing some new task, but are simply banding themselves together in a voluntary and informal way to help the churches and the societies secure the amount named and accepted as the present financial goal under the Apportionment Plan.



# THE JEWS OF NEW YORK

By Joseph H. Adams, Brooklyn, New York

**T**HERE are few more interesting spots in Greater New York than the Jewish quarter. Gathered together in this tract, covering perhaps six square miles, are Jews from Germany, Russia, Austria, Syria, Egypt, Turkey, Greece, the Holy Land and other Mediterranean countries, French and Spanish Jews, and mixed races of Jews from every spot on the globe where the Jewish race resides. Since the disturbances and massacres in Russia, the Russian Jews have been emigrating to this country in large numbers, and many of those who were fortunate enough to escape from the scene of the racial agitation reached here in a more or less impoverished condition, poor and ill clad. Some went out beyond the city, but many landed in New York and vicinity and swelled the already overcrowded districts here. It would be much better for the people if they would get out into the country where they might obtain a more comfortable living and enjoy a less tumultuous and more healthy life than they could ever hope to realize in the cities. But it is difficult to influence them to do this. They prefer to colonize like bees in a swarm, struggling for the small pittance they get for their day's work under city conditions. Some of them fail even in this, and find an ignominious grave in the potter's field.

The original Jewish quarter in New York is commonly called the "Ghetto." Zangwill objects to this term, claiming that the name applies only to the more criminal Jewish quarters in the cities of Russia and other foreign countries, and that New York has no ghetto. But if the hotbeds of anarchy and crime were unmolested by our police and allowed to thrive as they do in foreign countries, it is impossible to know what the consequences would be in this land of freedom.

But not all Jews are of criminal

tendency. There are good Jews and bad ones, and many more good than bad. The thrifty Jews are quick to appreciate the advantages of our country. They are utilizing to the fullest extent our facilities for education and advancement, which are denied them in the countries from which they came, and we find them in every trade, profession, and occupation. A ride up Broadway from the Battery to Central Park will show that Jewish merchants predominate. The largest department stores to-day are owned or controlled by Jews. Some of our foremost bankers, philanthropists, and professors are of Jewish parentage, and those of them who have prospered are lending a helpful hand to their less fortunate countrymen—nay, not countrymen, but brethren, for the Jew has no country. His has been a wandering race for centuries, but here in America they have found a country. From perhaps fifty or more localities the Jews have been drawn here by tales of prosperity and better times in a country where oppression is lifted and they have the chance of equal rights with other peoples. The good Jew is a good citizen, a hard worker, a shrewd trader, and is always ready to help his fellowmen. The bad Jew, the unfortunate one, or the backboneless one is the one that needs help, moral and spiritual. The habits and customs of his people in foreign lands have taught him craftiness and the desire to get the better of his opponents—a trait we are all inclined to have, but not in the same degree as the lower class of Jews. Let a Jew be a shrewd trader but an honest one, and he will be respected by his people, for a good hard bargain, well driven, is considered a credit to him—although not always admired by those of other nationalities.

Over on the famous East Side of the city the first Jewish quarter was



located, within a comparatively small area about Division street, East Broadway, and the Bowery. Since the great influx began, some fifty years ago, this district has lengthened

ishes the dealer in cast-off and second hand clothing, and here is also found the sweatshop where human life is sapped in ever increasing volume. But the district is characterized by the

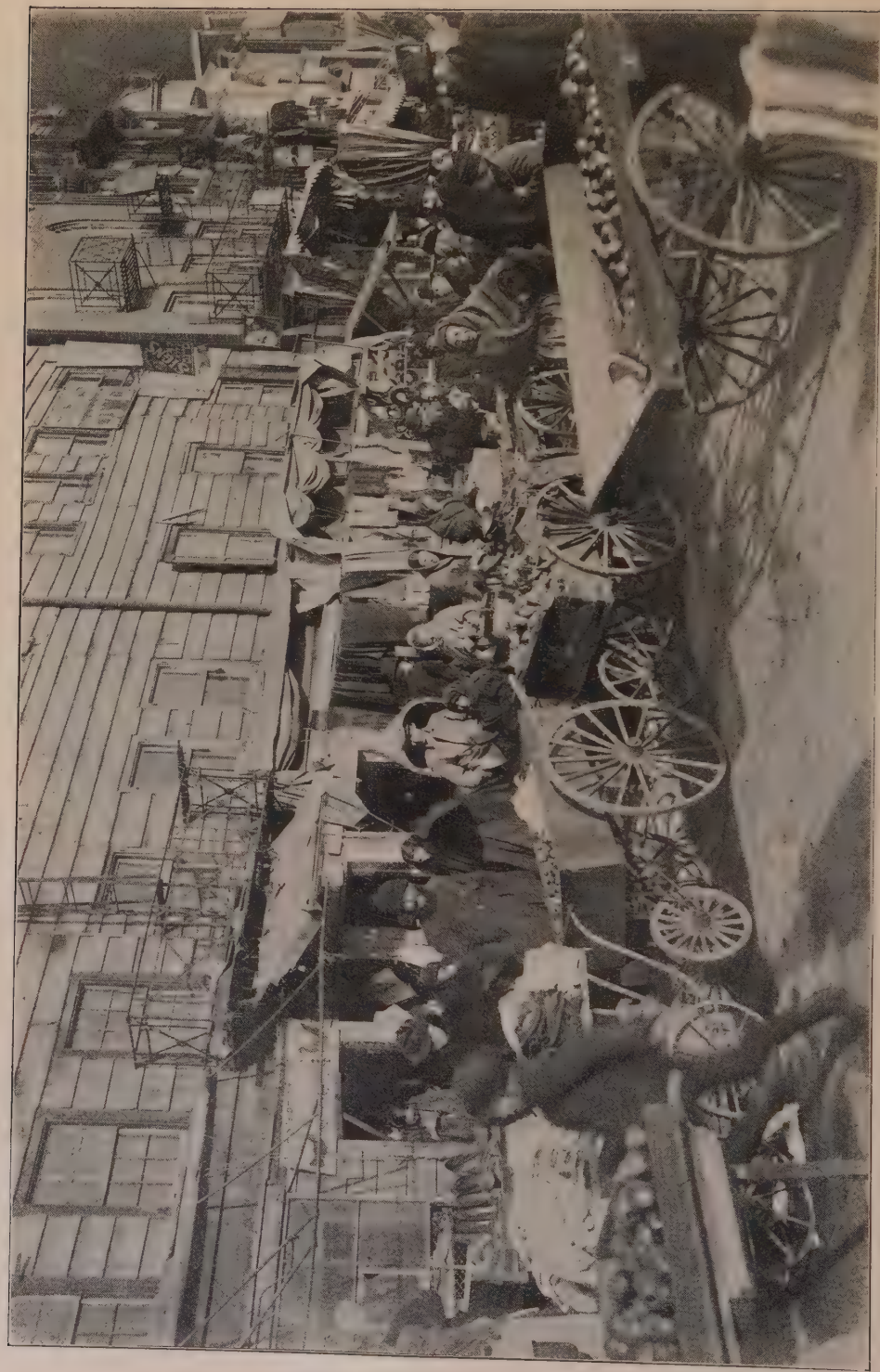


PUSH CARTS IN THE JEWISH QUARTER

and broadened until now it extends from Brooklyn Bridge north to the German neighborhood about Houston street, from the Bowery to East River. The streets in this section are literally teeming with life, and in some places the children are so thick, as they are sprawled all over the sidewalk, that it is necessary to step over them or go out into the middle of the street to get beyond. Not only Jews, but Greeks, Russians, Italians, Irish, Negroes, Poles, and Hungarians are found here, and the flats, tenements, and "double-deckers" are crowded to overflowing. There are few rooms or apartments to let in this quarter of the city. Directly one family removes or is dispossessed, another is eager for the vacated abode. Here flour-

ish push cart and sidewalk venders, for in no part of the great city can there be found so many street venders and push carts than right in the heart of this densely populated section. Stores or small shops are not available for the seller of small wares, so he resorts to the push cart, and on every day of the week, Sundays included, the push cart and street vender is doing business. Here may be found everything handed down or not good enough for the better class of New Yorkers, and anything from a ten-penny nail to a steam engine, and from a Jew's harp to a grand piano, is for sale. Thursday and Friday of each week are the banner days. Saturday is their Sabbath, and the better class of shops and those belonging to





A MARKET PLACE IN THE JEWISH QUARTER



the orthodox Jew are closed. It is only the "no account" Jew who keeps open shop on Saturday morning, but many lukewarm members of the synagogue are to be found in their shops on Saturday afternoons.

*Other Half Lives*, by Jacob Riis, who writes so vividly of the slums of New York. Little do those who never go beyond the Bowery, know of the life in the Jewish quarter, and little can they realize the hardships, the suffer-



A TYPICAL ORTHODOX JEW

Every known trade, craft, and profession is carried on in this quarter, and the visitor to New York misses a sight worth seeing if this important bit of the city is overlooked. "Slumming" in the evening or at night is a popular pastime with many of our visitors, and inhabitants as well, and often one will see a large party with a guide going down into the lower parts of Hester, Division, Allen, Forsythe, Christie, Cherry, and adjacent streets, ferreting out the sights of which they have read in *How the*

ing, and the heartaches of this seething population, packed in the stifling, reeking tenements. Late in the afternoon, when the day's work is over, it is an interesting sight to stand anywhere on the Bowery from Chatham Square to Bleecker Street and watch the shop girls, factory hands, and Jewish workers of every class pouring in a steady stream across the Bowery and into the narrow side streets of the great East Side, scattering then in different directions to their homes in the tenements and furnished rooms.





JEWISH SCISSORS GRINDER, AT WORK

Never at any time of day or night are the streets vacant or the sidewalks devoid of people, and often in the summer time one will see late at night whole families on the doorsteps, on landings before shops and stores, or playing in the streets to pass the time during the heated hours, while circles of children dance about on the hard pavements or sidewalks to the organ grinder's tunes.

In the heart of the Jewish quarter about Allen Street, and in patches here and there, the famous, or rather infamous, "red light district" is located, that hotbed of vice which has baffled the police and Christian workers for years, where immorality exists to an appalling degree among the tenement dwellers, to the subtle degradation of the young. Mr. Gerry and his Society for the Prevention of Cruelty to Children have spent thou-

sands upon thousands of dollars in the past quarter of a century trying to clean and purify the district, and while much good has been done, the inhabitants themselves are so foul in many respects mentally and morally, that it takes laborious and unceasing effort to make any headway. The street cleaning department finds this the hardest locality of all to keep clean, for the habits of the people for ages past are hard to overcome. The streets and back yards are the dumping places for all sorts of refuse and filth. No sooner do the street cleaners clear up a block and feel that they have accomplished something, than everything is in a litter again, ash barrels upset, mud and filth in the gutters, and papers flying to the four winds, so that within a day or two after a general clean-up, conditions are almost as bad as ever, unless con-



stant vigilance is exercised and frequent arrests made for violation of city ordinances.

Parts of the Jewish quarter are exceedingly picturesque, and if one pays a visit to Hester Street about five or six blocks east of the Bowery on a market day, it is hard to believe the scene is in modern America, it is so entirely foreign in aspect and conditions. Everything and anything is on the push carts that literally jam the streets, making passage on sidewalks and even in the middle of the street almost an impossibility, and nothing save the clang of the fire engine bell seems to disturb this motley crowd of peddlers and purchasers. A fire engine coming at full speed with three powerful horses in action is enough to arouse any push cart pedler to prompt action, and directly the sound draws near, haste is made to vacate the street and allow this much-respected vehicle to pass, for more than one peddler has learned to his sorrow that this heavy and rapidly moving engine is no respecter of push carts,

but can wreck one in short order and scatter its contents all over the street, and pass on as if nothing had happened.

The Eldridge Street police station and the Essex Market police courts do a thriving business night and day in this quarter, for petty squabbles lead to blows, and the excitable nature of the population soon brings on a common brawl that the police are often a long time in quelling. It is noticeable in a quarrel, however, that a deal of loud talking on the part of the police often settles a dispute that would inevitably lead to personal injury in the case of the Italian, the Chinese, the Irish, or the Negro. Noise subdues the Jew quicker than almost anything else, and this the police have learned to their satisfaction, as thus they are often able to avoid making an arrest and being followed to the station house by a howling throng of aliens, gesticulating, swearing, and threatening in half a dozen or more languages.

There is no dirtier place on the face



JEWISH WOMEN AT THE THIRD STREET BATHS



of the earth than the Polish Jew section of the East Side, and it is the continual thorn in the flesh of the health board, which is compelled to exercise unusual care in order to save the city from epidemics having their origin here. Every known disease infests this plague spot, and smallpox, consumption, pneumonia, and malignant fevers carry off large numbers of the inhabitants. The city has established free baths for winter use in this section, and for the summer there are several swimming baths along the water front bordering on the Jewish quarter. On certain days the women and children have these baths to the exclusion of men and boys. The water in these swimming baths moored along the river front is none too clean, but it is often a great deal cleaner than the bodies of some of the Jews who frequent these baths. On "ladies' day," often at five o'clock on a hot morning, the line is already formed by those waiting their turn to get into the water as fast as those already in come out and are dressed.

The Board of Education has established several large new schools in the heart of this district, and every effort is being put forth to educate the children in the English language and customs. This in a measure is opposed by the rabbis of the synagogues, and by some of the older orthodox Jews, who after school compel the youngsters to go into the synagogues and learn the Russian or Greek Jewish characters and keep up their studies of their mother tongue. Here the moralists, socialists, and reformers have worked for years and are still working to bring about better conditions, which often promise, but do not come, because the ever-shifting population continually brings new elements and new conditions.

I believe it is fully in the hands of the Christians of the United States to hasten or retard the coming of Christ's Kingdom by hundreds and perhaps thousands of years.—Josiah Strong.

## HOW ONE CHURCH FACES THE FINANCIAL QUESTION.

From a circular issued by the First Congregational Church of Los Angeles, we reprint the following extract. May the generous plan of this noble church work out in fullest measure, and may such resolute grappling with the tasks of our time become common.

The Trustees and the Benevolence Committee present the following plan for raising the church Current Expense Fund and the Benevolence Fund by weekly offerings.

### CURRENT EXPENSE FUND

Owing to careful administration, each year has closed with a small balance in the church treasury. In spite of our expanding work, the expense per resident member has decreased in six years from \$10.30 to \$9.90. This year we need \$10 per resident member—which omits those who live in other cities and those in our three branch churches. This church is a large business enterprise, and each member must conscientiously do his share if we are to make our work effective. If you have not signed a card stating how much you plan to give each week, please do so, and use the envelopes furnished. If compelled at any time to discontinue your pledge, please notify the Financial Secretary, in writing.

### BENEVOLENCE FUND

This church has grown in its benevolences. In 1900 it gave per resident member \$4.71; last year, \$9.38. This splendid increase in eight years has been possible because so many have given systematically and proportionately. A considerable number give to benevolent purposes one-tenth of their income. The State Conference has apportioned to us as our share in the world and national work done by our church, \$10,500, and we should raise \$5,500 for other benevolences which are local in character. In order that we may meet the sum of \$16,000, each one ought to do "as he is prospered." The total sum raised will be divided among the various benevolences as indicated on the schedule.

This new plan of weekly giving will insure permanence for our great benevolent causes, and make unnecessary the burdensome debts of the last few years. As a member of this congregation, you have a responsibility for all our work. We hope each one will use the envelopes.

Please indicate the amount per week you plan to give toward this \$16,000 fund. If compelled to discontinue your pledge, please notify the Treasurer of Benevolences, in writing.



## FROM ADDRESSES AT ELGIN

**L**AST month we printed extracts from some of the addresses given at the annual meeting at Elgin. Below we give two more. The first is from the address of Rev. E. P. Hill, D. D., Chicago, Ill.:

Severe strictures are passed on the churches of America. The vital religious work of our cities, so it is said, is being done outside ecclesiastical organizations. Church members have lost confidence in denominational enterprises and are giving their money to philanthropic agencies that are independent of churchly domination. But a little investigation of the situation discovers the fact that most of this outside religious work may be traced directly to church doors. The workers have been trained in the churches. The money is being given by those who sit in the pews and have been urged by their own pastors to cooperate with all enterprises for social betterment. A case was cited of a settlement worker in Chicago who was accosted by a church critic with the remark, "I like you and your associates here. You are doing a fine work and are unselfishly expending large sums of money in order to help the poor of this neighborhood. But I have no use for the churches. They would not send their members down here. They are not interested in the poor. They send their money to convert the heathen in China."

"Why, my friend," said the astonished worker, "you are altogether mistaken. I am a church member. Every worker here is a church member, and all the money we are expending here is supplied by church members."

The people who sit in our pews are doing about all that is being done in the way of reform and philanthropy. But because of our unhappy divisions we seem unable to attach it to organized Christianity or to coordinate it and thus use it as an apologetic, as Jesus did when He told the disciples of John to report to their leader the things they had seen and heard.

The cities cannot be won in a day. We shall make headway more rapidly when we recognize this and adapt our methods to a long, hard campaign. As for the foreign-speaking people, I am persuaded that our young men and women must volunteer for the work as for the foreign field, learn the language, engage in ministries, work hard, and wait for results. Or it might do to take the children of immigrants and train them for this special task.

We must have an efficient rescue work. The simple existence of the Salvation Army and similar organizations will continue to be a rebuke until this is done. But

this will involve money and trained workers. It is too big a task for any one denomination. Here the federation idea is imperative.

As to extension work in new localities, where strong organizations may be expected to be built up, it is essential that the various denominations work in the most cordial harmony. The laymen will stand for nothing less, even if we of the clergy have not the grace and vision to demand it.

But I am of the firm conviction, after all has been said in favor of schemes which look towards what we have come to designate "social salvation," that we shall win our cities for Christ only as we seek out individual men and women and lead them into the radiant presence of our ever-living Saviour and Lord. To use the figure of another, we shall never be able to build a palace of marble by using bricks made of mud.

From address of Rev. Anton S. Donat, Chicago, Ill.:

Ten years ago, the word "Bohemian" was synonymous with the word "infidel." It is reported by good authorities that a large majority of the Bohemians were at that time unbelievers. This I believe to be a necessary stage in the awakening of Bohemians. Is doubt and unbelief an awakening? Yes, it is, most emphatically, in this case. For were not these people the prey of religious seducers for centuries? Were they not kept—under the pretext of religion—in utter darkness and ignorance? After the terrible struggle of ten years between religion and no religion, the attitude of the Bohemian has changed, for he has learned that there are false religions and a true one. This change has come about, first of all, through the example of the Christian American, and second, by the tireless and seemingly fruitless work of the home missionaries.

Just now I doubt whether Bohemians can be called unbelievers. They have found no rest in unbelief. So now they are cautiously searching for another religion. Some are going to the much-reformed Catholic Church. Others are waiting for Huss to lead them to the true God. They are by nature religious. This groping and searching after God renders the Bohemian people approachable, and yet very cautious, if not indifferent.

There are one-half million Bohemians in the United States. In rural districts the only way of reaching them is through the press. The weekly periodical, *Pravda*, edited by Dr. E. A. Adams some years ago, was the greatest agency to minister the



Bread of Life to the Bohemian farmer. Now these people are poisoned by a large number of infidel papers.

The city life presents a different problem. In Chicago we have two settlements of Bohemians where there are sixty and fifty thousand people respectively. Bethlehem Church is found in the larger settlement. The only way to reach the indifferent and prejudiced of our neighborhood is through institutional work. Our kindergarten, which this year is the largest in Chicago, is made up of children whose parents are indifferent to religion, Catholics, and Jews. Industrial classes for girls where sewing, millinery and handicraft are taught, enroll these children as they leave kindergarten and enter school, and help them to solve the problem of daily bread when they leave school. The majority of these children become members of the Sunday-school, and Junior, Intermediate, and Senior Endeavorers. I am confident that under proper instruction and leadership most of these young people can be won to Christ and His Church.

Our boys have three clubs. Monday, as I was going to assist in one of these clubs, half a dozen "recruits" stood around the church with bricks in their hands, demanding to see "the man in the red sweater." Upon inquiry, I found that he, my assistant, interfered with the liberty of one of the "gang," who immediately summoned his associates and declared war against "the man in the red sweater." I would not say that all our boys are of that type, and

yet this "gang" is a fair sample of most of them. In order to reach the most needy we cannot limit our clubs to the Sunday-school boys, but hold them open for any who promise to respect the rules. Opportunity here cannot be measured. We could have a club every afternoon and evening, with a membership of thirty, with different boys at each meeting. Several of my young men, now members of the church, look back upon these clubs as the first step toward the Christian life.

Another agency which helps to win the indifferent and the unbeliever is music. Last year we organized a boys' surplined choir, a girls' vested choir, a young ladies vested choir, and an adult choir. Bohemians are a musical people. Vestments add dignity and add to the spectacular. I have noted, too, that reverence may thus be fostered.

Not only are we working among the children and the young people, but also among the parents. Our visitor is welcomed by every mother whose child attends any of our institutional departments. The older people are only seldom induced to attend our religious services, but they gladly send their children. A mother said to me: "I wish you could influence my son to attend your church, for I am anxious to see him become a good man." But she never comes to our church.

Save the children! Let them come to Christ! That is the only way Bethlehem Church in Chicago can help to Christianize the thousands of Bohemians.



## MINNEAPOLIS

### A BRIEF HISTORICAL SURVEY OF RELIGIOUS DEVELOPMENT AND CONDITIONS

By Rev. H. K. Painter, Litt. D., Minneapolis, Minn.

**I**N the governor's reception hall in Minnesota's new and stately capitol, is Volk's noble painting of "Father Hennepin Discovering the Falls of St. Anthony." As far back as 1680, a little over a half-century from the landing at Plymouth, the symbol of the cross was uplifted beside this cataract, deep in the wilderness, as the harbinger of a coming Christian civilization. Little did this intrepid explorer realize that within 250 years from that time, and chiefly within the last half-century of that

period, there would arise on the site on which he then stood, one of the greatest of the cities that adorn the continental reach of the mighty Father of Waters. Beautiful for situation, the joy of the whole Northwest is Minneapolis, with its area of fifty-three square miles; its more than 300,000 population; its commercial banks with deposits of \$78,000,000 and annual bank clearings of \$1,070,000,000; its grain receipts of 150,000,000 bushels annually; its 62,000 horse-power, with much more

available; and its 210 acres of park area, embracing six natural lakes, beautiful Minnehaha, rich in legend and story, and over thirty miles of splendid park drives. It is the first



FATHER SECCOMBE

city in the world in grain receipts, in flour production, in size of its grain elevators and flour mills, and in the distribution of lumber and farm implements; and is the metropolis and financial center of the Northwest.

The growth of the city in population has been notable, as may be seen from the following table compiled from the United States census report:

Year.	Population.	Gain in ten years.
1860 .....	5,849	5,311
1870 .....	18,079	12,230
1880 .....	46,887	28,808
1890 .....	164,738	117,851
1900 .....	202,718	37,980
1905 (State Census) ..	261,974	59,256
1909 (Estimated) ....	300,000	40,744

Thus it will be seen that the growth of the city in the decade from 1880 to 1890 shows a gain of 251 per cent. in population, a rate of increase not equaled by any other city of its class, while the growth for the entire period is quite remarkable.

There can scarcely be said to have been a settlement previous to the year

1847, all the claims about the Falls of St. Anthony prior to that time being occupied by half-breeds or Canadian French. When we recall the fact, therefore, that the first store was established in 1848, the first newspaper in 1851, and that the Methodists, Episcopalians, and Roman Catholics began religious activities in 1849, Congregationalists and Baptists in 1850, Freewill Baptists in 1851, and the Presbyterians in 1853; when we recall the fact, also, that the first Protestant church in Minnesota was organized at Fort Snelling in 1835 by our own American Board, although the organization assumed the Presbyterian form and was afterward (in 1865) merged into the First Presbyterian church of Minneapolis, we can see that the early settlers were of a distinctly religious type, thus giving a strong initial impulse to the future religious development of the city. All honor to those hardy Christian pioneers—the Ponds, Stevens, Sorin, Wilcoxon, Brown, Whitney, and our own noble fathers, Rev. Richard S. Hall and Rev. Charles Seccombe, who laid broad and deep the religious foundations of the coming municipality.

The Scandinavian population, although rapidly increasing prior to 1880, yet can scarcely be said to have made any marked impression upon the religious life of the city until about that period. Since that time, the development of their religious activities has been continuous and notable.

In the first decade after the closing of the war, the dominant spirit of the city was doubtless commercial; and social, civic, and religious development was less noticeable. In religious matters this was probably more apparent than real, for while there was less of organization and building than the prosperity of the city seemed to invite, it was a time in which the older churches were sustaining mission enterprises which afterward were to grow into strong churches. The panic of '73 not only paralyzed busi-



ness, but sadly crippled all Christian undertakings.

The period of the eighties, in which the city made such tremendous gains in population, was one especially prolific in the growth of the churches, and also in church building, most of the older churches moving into new and more pretentious structures. The period since that time may be characterized as one of sound development along all kinds of Christian activity. The churches have grown in numbers as well as in strength, until now the Methodists have twenty-seven churches and missions, the Congregationalists twenty-six, the Baptists twenty-four, the Presbyterians twenty-two, the Episcopalians fourteen, the Disciples four, the Lutherans thirty-five, the Roman Catholics sixteen, while there are other denominations less strongly represented. Thus it will be seen that Minneapolis is not only the stronghold of Congregationalism, but of Protestantism generally, in the Northwest. Three of the large churches—Plymouth Congregational, St. Mark's Episcopal, and Hennepin Avenue Methodist—have built or are about to build churches costing \$200,000 or more, while the Roman Catholics are now erecting a Pro-Cathedral, the cost of which will approximate a million dollars.

The relations between the Roman Catholic and Protestant churches of the city have been characterized by cordiality. The broad-minded, liberal spirit of such prelates as Archbishop Ireland and Father Cleary has made possible coöperative efforts for social and civic righteousness. Especially is the fellowship of Protestant bodies fraternal and effective. This fellowship finds expression in an organization known as the "Church Federation Council," comprising all the Protestant ministers of the city, holding monthly meetings except during the summer; also in coöperative evangelistic effort, such as the Chapman campaign of four years ago and the recent Gypsy Smith meetings, and in united endeavors through various or-

ganizations for religious, philanthropic, and social service.

Of our two hundred churches, with approximately 75,000 membership, sixty are foreign-speaking Protestant churches, one-half of which are churches distinctly of the American type. These latter churches are not



Y. M. C. A. BUILDING

affected in any noticeable degree in their religious services and activities by influences arising from foreign birth or ancestry. They minister to Swedes, Norwegians, Danes, Germans, Welsh, Finns, Slavs, French, and Bohemians.

All the leading denominations have church extension organizations which have done a large work in planting new churches within the bounds of the city, and which, for the most part, have done their work with regard for the demands of Christian comity and fellowship.

The Union City Mission, organized by the churches in 1885 and incorporated as an undenominational institution, is doing a very effective service. Aside from the St. James Hotel, it maintains a lodging house and mission hall where religious services are held nightly, an employment bureau, reading room, free bath, a woman's work exchange, and second-hand

clothing store. Its aim is not only to minister to the unfortunate and needy, but to make this material aid open the way to genuine religious influence and help. The Christian Workers' Mission and the Scandinavian Union Mission are engaged actively along similar lines of work.

There are no such slum conditions here as prevail in many of the large cities of the country. We have both poverty and vice, of course, but no such congestion of misery and villainess and crime as are involved in the "submerged tenth." So far as these conditions are at all in evidence, they are dealt with chiefly by the agencies just enumerated. The weakest point in our work of this kind is the lack of adequate provision for the rescue of fallen women.

Minneapolis has not a single church which can in strictness be called "institutional." It has a number of churches, however, which engage in lines of service suggestive of the institutional type. There are certain downtown churches which are likely in the near future to take on institutional features in a more comprehensive way if they continue in their present locations.

Although Minneapolis is the foremost city of the United States in ratio of factory output to population

(\$140,000,000 annually), strikes have been infrequent, the type of laborer is of a high order, and there has been no open industrial warfare to antagonize or minimize religious effort. On the other hand, the leading denominations have their representatives in the Trades and Labor Assembly, our own delegate, Rev. Charles P. Boardman, being last year on its Board of Managers and widely influential and respected among laboring men.

During the reform administration of ex-Mayor David P. Jones, the best administration the city has had in recent years, he openly and repeatedly declared that he owed the success of his reform measures to the active support of the churches. The Civic Federation organized about a year and a half ago, whose vital forces are drawn almost wholly from the churches, has done effective work for civic betterment. After a campaign of over a year they were able to diminish very greatly the wine room evil, a victory of no mean import, and during the recent state fair, when the city was full of visitors, they secured the faithful observance of the eleven o'clock closing law, which in previous years had been grossly violated under similar conditions.

It is doubtless true here, as elsewhere, that there are cases in which



LYNNHURST CONGREGATIONAL CHURCH  
CORNER STONE LAID JULY 11, 1909



luxury enfeebls moral earnestness and endeavor; yet it must be said that there are only a few of our churches in which wealth is conspicuous, and even when present it does not seem as yet to interfere essentially with their democratic spirit. On the other hand, there are notable examples of gener-

was organized in 1884, and, like similar institutions in other cities, seeks to promote the principles of thrift and self-help and intelligent coöperation among the needy. The Board of Charities and Corrections is charged with the care of the poor department, the almshouse, and the city hospital.



PILLSBURY HOUSE

ous giving for the work of the Kingdom both at home and abroad.

Social settlement work is being conducted at three centers. One is Pillsbury House, supported by Plymouth Congregational Church. Their attractive and commodious building was the gift of Charles S. and John S. Pillsbury as a memorial to their parents, Mr. and Mrs. Charles A. Pillsbury. Henry F. Burt is head resident. Unity House is a development of the work of the Church of the Redeemer, but is now a coöperative settlement largely devoted to the care of poor and neglected children. Wells Memorial House was opened only last year under the auspices of St. Mark's Episcopal Church. The Associated Charities of Minneapolis

Nearly a score of benevolent societies and institutions are seeking in various ways to minister to the wayward and unfortunate, and to lift up to higher levels of manhood and womanhood.

The Young Men's Christian Association was organized in 1866, and now owns a handsome structure of brown stone and pressed brick valued at \$175,000, fully equipped for the religious, educational, social, and physical culture work of the organization. Between seven and eight hundred students are enrolled in the night school, and the all-around work of the Association is one of efficiency and power. The Young Women's Christian Association has a membership of over three thousand, and is the second largest association in the United States.

It owns a substantial building erected in 1902 and valued at \$125,000, containing auditorium, reading room, rest room, lunch room, gymnasium, and class rooms. In connection with the Woman's Christian Association, a benevolent society engaged in a wide range of philanthropies, including personal visitation and relief of the poor, it sustains a traveler's aid work and a transient home for girls and women, a most practical form of benevolent activity.

The University of Minnesota, located here, is an institution of which we feel justly proud. Its noble president, Cyrus Northrop, LL.D., a loyal Congregationalist, has served the university for a quarter of a century, and is about to retire after an administration of phenomenal development. When he came, there were 289 students enrolled—last year's enrollment was 4,800; then, the state had spent \$206,850 on buildings and equipment—since then the state has voted \$2,585,312; then, the state had contributed \$313,000 toward the support of the university—it has since contributed \$3,280,200; then, the faculty of instruction numbered twenty-three members—now it numbers 212; then, there were two buildings on the university campus—the present number is twenty-three and money has been appropriated by the legislature for six more. From the first the university has had a healthy religious atmosphere. A forward movement has been undertaken this semester in the support by the churches, under the auspices of the Y. M. C. A. and the Y. W. C. A. of the university, of a student pastor, Rev. W. S. Richardson, whose work will be to have charge of the religious activities of the student body, and to put the student in closer affiliation with the church of his preference during his college career. The work is strictly undenominational, and although something of an innovation in such institutions, it is opening auspiciously.

Thus, in spite of the fact that there is need of a more effective work for

the people of the downtown district; and that there ought to be a strong institutional church in northeast Minneapolis, where are forty thousand people little affected by the influence of a vital Christianity; and while we have our problems and will have them; yet the outlook from present conditions is one bright with hope and expectancy. It is ours, who must do the work of to-day, to enter into the noble optimism and aspiration of Father Seccombe, pastor of the first Congregational church of Minneapolis and of Minnesota, as expressed in one of the first Thanksgiving sermons ever delivered within the bounds of the city: "As we celebrate this annual Thanksgiving festival of our fathers; as we remember their noble deeds who now slumber in the dust; as we remember that God is now calling us, their sons, to give character to this lovely portion of our great inheritance; how should our hearts swell with emotions of gratitude—how should our bosoms heave with a country's love—how should our souls burn with the noble purpose, that nought of the high responsibility which has thus been laid upon our shoulders shall ever fall to the ground."

### ONE OF THE FOES WE FACE

Most of our readers are aware that there are anarchistic organizations in this country which make systematic efforts to train the young in the rejection of all the fundamentals of Christianity. The following extract from a leaflet published by one of these organizations is typical of many:

The people have the choice of happiness and misery in their own hands. Will they follow the call of the heroic leaders to liberty, or will they bow to the church and the money power, and thus suppress and kill themselves, or submit to a shameful slavery? We believe in the power of the masses to revolt against the suppressors. But they dare not wait much longer, else the marrow will dry in their bones.

What is Christianity? During the reign of the Roman emperors, a new religion spread among the poor masses which prom-



ised them eternal joy in heaven for their sufferings on earth, and of course this doctrine was eagerly received and believed by the wretched masses. This was Christianity. Do not believe, however, that the one from whom this religion is called is the real founder of this disastrous belief. About the life and work of this Christ we have no historical proof. In the books of the most prominent and best known authors of his time we find nothing about him. If we accept a legend, this Christ traveled as a poor tramp filled with communistic ideas, all over his country, having no bed, as he said himself, to sleep in. He had a small number from among the lowest class of people with him—poor fishermen, who could neither read nor write. He was a friend of the poor and wretched, but instead of inciting them to rise in insurrection against their inhuman suppressors, he exhorted them to suffer patiently and bear their troubles, for which he promised them a reward in heaven.

This is the most calamitous doctrine ever preached to the trodden-down miserable, and the only thing (?) to blame, that to-day people bear patiently the chains of the church and those of the money aristocracy. For this reason, Christianity is to be damned.

## HELPS FOR CHRISTIAN ENDEAVOR TOPICS.

Many of the publications of the Home Missionary Society may be used to advantage as helps for Christian Endeavor topics in which Home Missions have a place, and we shall be glad to have Endeavorers call upon us during the year for whatever we can furnish in this line. We are particularly interested in the topics named below, for 1910. It is our plan to give in these columns, preceding each of these meetings, a list of the leaflets, etc., especially adapted to the topic for that month.

February 27. Christ Winning Our Nation.

May 29. Is Ours a Christian Nation?

June 26. Money, Men, and Prayers: The Three Great Missionary Needs.

July 31. My Most Interesting Missionary Item.

September 25. My Denomination at Work for My Country.

November 27. My Favorite Missionary Hero or Heroine, and Why.



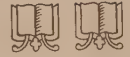
## Monthly Comparative Statement

By the Associate Secretary

### November Receipts

	Contributions.	Interest.	Legacies.	Totals.
1908 .....	\$10,702.91	\$2,187.77	\$3,190.56	\$16,081.24
1909 .....	10,204.86	1,337.01	40,176.55	51,718.42
Increase .....			\$36,985.99	
Decrease .....	\$498.05	\$850.76		\$35,637.18
<b>First Eight Months of Fiscal Year, Ending November 30th</b>				
1908 .....	\$66,869.14	\$9,982.40	\$52,246.56	\$129,098.10
1909 .....	69,434.25	8,775.91	95,663.81	173,873.97
Increase .....	\$2,565.11		\$43,417.25	
Decrease .....		\$1,206.49		\$44,775.87

We were all made happy by receiving thirteen legacies during the month of November. Many of them were small, but the average of nearly \$3,100 each was a tremendous relief to our treasury. There was a small falling off in contributions, owing to the gifts for the Campaign Fund. We hope to see a gain in contributions for December, and if we can have the personal renewals of gifts from our friends to the same extent as last year, we shall begin the New Year with every bill paid. The prospects are very encouraging that this will be accomplished.



## "El Mal Hijo"

## A NEW MEXICO INCIDENT

By Honora De Busk

I STOPPED at the threshold, rather surprised by Sally's occupation. A big man was sitting in a chair by the window, and Sally, armed with bottle and brush, was painting his face with iodine. His broad countenance was fearfully swollen and discolored. Altogether the 'ableau was very effective.

"It isn't a snake-bite, I hope?" I queried anxiously.

"No, my dear, nothing so exciting; just plain erysipelas. Poor fellow, he has been walking all night and all day across the prairie, from the *ganado* beyond Santa Ana. It must be forty miles. He came all this way to get relief; it was making him so uncomfortable," Sally explained. Then she stopped with a dexterous twist of the brush. "There, how do you like the effect?"

"You heartless creature!" I cried indignantly. "Why, you are painting a picture, and he ought to have quick relief. I wouldn't have thought it of you, Sally."

"It is not so bad as that, Helen, truly. I'm putting it on as fast as I can. It simply occurred to me that I'd try the effect of that scroll pattern I arranged for the drawing class. I shall soon get the rest filled in. Here comes my precious little Modesta with her Christmas doll. The hair has come off, and I promised her to paste it on. Come in, *mi alma*, and the *maestra* will mend dolly for you. I am *ocupada*."

"You have not asked me where I have been since recess time," said I, as I prepared to make connections between our paste jar and the flaxen wig of little Modesta's dolly. Modesta,

meanwhile, gazed with fascinated curiosity upon the finishing up of Sally's painting and the bandaging of the patient. He did not understand a word of our conversation, but submitted trustfully to these manipulations.

"I supposed, from what the children told me, that your Julian sprained his ankle; they said he had to be helped home," Sally replied. "I wondered why you were so long, though. Was it something worse than a sprain?"

"I should say it was. The boys were playing shinney, and first thing anyone knew, Julian's leg was broken, just one bone. Then, of course, it was incumbent upon me to aid Don Pablo in his labors. It seems that Don Pablo is the village bone-setter, and he is really quite skillful. I assure you that we did nobly. I was so glad this afternoon that I had broken my arm once in the days of my youth. That helped me so much in this case. It's so seldom I've had the proper experience for my cases. Oh, yes, and then Señor Romero called me in to see if I could unlock his safe. He has an iron safe, with a combination lock, for his saloon. Somehow he had locked it and couldn't get it open. That was utterly beyond my power, however. Broken bones are sufficiently difficult, but a combination lock, when one doesn't know the combination, presents such a boundless array of possibilities that I was altogether confused, and gave it up in despair. There, Modesta, your dolly is good as new."

The little girl, with shy words of gratitude, tenderly took the simpering doll, and after the customary fare-



well embrace to each of us, started out. She had scarcely left the door, though, when she came running back, her dark eyes wild with fright. Throwing herself into my arms, she clung there convulsively.

"Oh, *maestra*, *el mal hijo! el mal hijo!* He is coming," she cried. The child was beside herself with fright.

"Be quiet, child; you have nothing to fear," said Sally's patient. She had concluded her treatment of his face, and was giving him some directions. "Do not be alarmed, *Señorita*," he went on, for we were startled by the child's wild fright, and wondered what manner of person this could be, who rejoiced in the dubious title of "*el mal hijo*" (the wicked son), and whose coming frightened a little girl almost into convulsions.

"Who is he?" I asked.

"Don't be afraid, Modesta; nothing can hurt you."

"*El mal hijo* is an aged and holy man," said he of the erysipelas. "Everywhere he is looked upon with great awe and veneration. All Mexicans are glad to entertain him and hear his counsels."

At this moment the subject of our conversation appeared at the door, where he rapped and somewhat imperiously demanded admission. We gazed upon him curiously for a moment, while little Modesta hid her face, trembling.

*El mal hijo* did not look nearly so imposing as I had hastily sketched him in my imagination. I had somehow expected to see a stately, priestly form, instead of this very little, very weakened up old man, who stood before us. His clothing was whole and fairly neat, but his hair and beard were long and disheveled. His blood-shot eyes rolled wildly, and one shrank from their crazed look. One arm, the right one, was withered and shrunken, and the hand pitifully crippled. In his left hand he carried a stout staff, and a wallet was strapped across his back. He was followed by a ragged little dog. Altogether his

appearance was so unprepossessing that I felt grateful for the presence of the knight of the rueful cheek, as we had dubbed Sally's patient. Our visitor was lifting his staff to rap again, when Sally went to the door and greeted him, bidding him enter.

"Peace to this house!" he called, as he came in. Before taking the chair Sally had set for him, he greeted each individual ceremoniously, offering the drawn and maimed right hand for our clasp. It was hardly pleasant to touch this misshapen member, and I would fain have spared the shrinking child this ordeal, but she performed it bravely. The Mexican child is always trained to obedience and courtesy.

It might have proven a little difficult to carry the burden of the conversation with so peculiar a personage. This was not necessary in this case, however, for our guest, seating himself with dignity, while his little dog kept close to his chair, drew a small volume from his pocket, and began reading aloud, sonorously. We were struck by the unusual degree of learning manifested by his rapid and even eloquent delivery of its subject matter, for few of the grown-ups in our part of the country had ever learned to read or write. He was evidently reading from a prayer book, with occasional Scripture selections, and sometimes, in a pause, he would give utterance to a most doleful groan.

The reading continued for some little time, and all of us listened attentively, for there was about this strange personage such an air of sincerity and of sadness that his action did not seem strange, nor his somewhat grotesque appearance in the least mirth-provoking.

At length he paused and looked about upon us.

"Hear me, friends," he said, "and profit by my words. I come to warn you of the fate of the evil-doer, to teach you obedience and piety. Woe is me, I come to tell you of the fearful punishment measured out by God's just and awful hand, upon the life of

the impious son. Oh, that my sin were expiated, that my past were clean!"

There was a woe in that wan, gray visage, a heartfelt ring in the voice that had risen from its first quavering note to strength and power, such as no words of mine may describe. We kept an awed silence. Presently the sick man said gently, "Tell your story, brother; it will ease the pain of your heart."

"Yes, ah yes, you speak the truth," cried this queer visitor. "For that purpose I came to-day; to that end I am sent forth, a wanderer upon the face of the earth. I may never know a stopping place, but must go on and on, and always tell the story of my sin."

A moment he faltered and stopped, then he gathered strength and went on quite firmly.

"My name is Pedro Castillo. I am a native of old Mexico. I had five brothers. My father was a stern man, but my mother, ah, she was beautiful! Her face was like the face of our blessed lady, and her soul pure and fair as the evening star. My mother beloved! But she died when I was young, many long years ago.

"When I was grown I went into business. I threw my whole soul into my work. I cared only to gain wealth, to succeed, to lay up money. It was so fascinating, so absorbing, that chase of gold. Soon I was wealthy, but I wanted more, always more. I did not marry; what did I care for love or home? Only to get houses and lands; then more houses and lands and workers, and good yellow gold in my boxes. I trampled down without mercy everything that lay in my path; I deafened my ear to the voice of the needy; I scorned the appeal of God's suffering poor.

"There came a day when my father came to me, in his old age and his need, and asked if he might make his home with me. He was poor, and could work no longer. I turned him away. I told him to go to his other

sons, though my brothers were not nearly so wealthy as I. For I counted my haciendas by the score; my boxes were full of yellow gold. My father would not leave me; he persisted. At last I struck him a cruel blow. Then my punishment came. From that moment my right arm withered away; my hand was drawn into knots. Year by year it grows more maimed and useless. See it now; look upon my punishment!"

He thrust forth the dwarfed, twisted claw. Somehow none of us found words, and presently he went on with his story.

"This was as nothing to the punishment that came upon my spirit. I could no longer stay at home. I must leave my lands, my moneys, and go forth accursed of God. I must warn all those I met, and exhort them to humility and good works. I must never stop for rest nor tarry in any one place, but go on, and on. I must tell my story to old and young; ah, I must talk to the young, Señora!" he cried, fixing me with that wild eye. "Swear to me now, make a vow for the relief of my tortured soul, never to dishonor father or mother, and always to succor the needy and distressed."

I told him, very sincerely, that I would try to obey his exhortation.

"*Todo el mundo es mi tierra* (all the world is my country), and when will my weary travels end?" our strange guest went on. "Nay, Señora, I tell you of a truth that I have sinned beyond God's pardon. I shall find no rest in this world, condemned to wander over the face of the earth; neither in the next, for my sins must doom me to hell." He rocked his bent old body, sobbing in his anguish of remorse and dread.

"God is very merciful, and He knows the sorrow of your long penance," I said. "Surely He will give you peace."

"Peace is not for me, nor rest. *Todo el mundo es mi tierra*. I must stay no longer. I must go," and he arose,



refusing all offers of hospitality or refreshment. He took his staff in hand, called his dog, and bade us farewell.

Sally had brought him some apples, which he put in his wallet and then went on, his little dog at his heels.

"So he travels till late at night," said Sally's patient, as we watched him out of sight.

"You have seen him before?" I asked.

"Yes; he has wandered these many years through New Mexico and Arizona and part of Colorado. He never stays for weather, but goes on in sunshine and storm. He can only find comfort by telling his story. It is a fearful one, but undoubtedly it is true. Else why should it grieve him so?"

With this query, our guest left us.

Little Modesta had slipped away, and we stood alone.

"Life here is certainly the real thing," said Sally, "and no pretense about it; but of all the characters we have met, this is the strangest. Oh, poor fellow; how surprised and glad he will be when his dream of madness is past, and he wakes up and finds himself in Heaven! Whatever could have wrought his mind to such a pitch, I wonder?"

"He must have been a Penitente," I suggested, "who maimed and crazed himself by too severe penance, perhaps in seeking to expiate some sin."

"It was tragedy, whatever it was," cried Sally. "I feel as if I had looked into the soul of the ancient mariner."

"It was worse than that, Sally. We have seen to-day the remorse of the wandering Jew."

## Home Missionary Appointments

November, 1909

- Abbott, L. D., Reeder and Scranton, N. D.  
 Adkins, Wm. S., northeastern Ala.  
 Albert, Paul B., Zumbro Falls, Minn.  
 Benedict, Elmer W., Marietta, Minn.  
 Buge, C. B., Cleveland, Ohio.  
 Blakeway, H. N., Broadview, Hedges, and Judith Gap, Mont.  
 Bond, Andrew W., Vancouver, Wash.  
 Bonkemeyer, Jesse, Centraalfall, N. C.  
 Borst, Homer W., St. Paul, Minn.  
 Buerge, Geo. J., Ismay and Baker, Mont.  
 Buie, Joseph, Waynoka, Okla.  
 Burgess, Edmund J., Hammond, Ind.  
 Butler, Elmer W., Gen. Miss., Ala. and Miss.  
 Byers, R. C., Lafayette, Colo.  
 Chapman, F. H., Lamro, S. D.  
 Chenoweth, F., Esmond, Hesper and Maddock, N. D.  
 Conley, Isaiah B., Nogales, Ariz.  
 Crellin, H., Malcolm and Gem, N. D.  
 Curtis, N. R., Colorado City, Colo.  
 Davis, Wm. B., Wellington, Colo.  
 Dickinson, Mrs. M. J., Hot Springs, Breaneau, and Grandview, Idaho.  
 Dietrich, Emil, Field Miss. in western S. D.  
 Dunn, E. S., New England, N. D.  
 Dysart, J. P., Barrie, Colfax, and Kindred, N. D.  
 Earl, J., Hopkins, Minn.  
 Elmquist, Elmer W., Humboldt, Dewey, and Iron King, Ariz.  
 Evans, J. E., Ada, H. O. Flat, Deep Creek, Red Owl, and West White Owl, S. D.  
 Fisk, A. B., Plymouth, Penn.  
 Gall, C. J., Ellsworth and Kanaranzi, Minn.  
 Galt, T. F., Huntley and Osborne, Mont.  
 Goudy, A. L., Shoshoni, Wyo.  
 Graf, G. H., Wessington Springs, S. D.  
 Hancock, Morris W., Marine Mills, Minn.  
 Harper, Joel, Denver, Colo.  
 Hart, F. W., Oacoma and Reliance, S. D.  
 Heglin, Sam, S., Fertile, Minn.  
 Herrick, H. M., Kingfisher, Okla.  
 Herrick, Miss L. M., Meridian and Mt. Hope, Okla.  
 Hill, W. E., Olathe, Colo.  
 Hoiriis, A. M., Hardin and Foster, Mont.  
 Holden, R. B., New Underwood and Vesta, S. D.  
 Howie, Robt., Wibaux, Mont.  
 Huelster, A., Michigan City, Ind.  
 Hunter, Geo. W., Lewiston, Idaho.  
 Jenney, E. W., Joint Miss. in S. D. west of Missouri River.  
 Jones, J. E., Hebron and Richardton, N. D.  
 Kelts, Wm. P., Drake and Sawyer, N. D.  
 Kirkland, Hugh, Diamond, Ind.  
 Kozierek, Paul, Detroit, Mich.  
 Latham, E. R., Olathe, Colo.  
 Linaberry, W. L., Manasquan, N. J.  
 Lippett, La Roy A., West Duluth, Minn.  
 Loud, O. B., Lawton, Okla.  
 McCoy, R. C., Atlanta, Ga.  
 McGinty, L. F., Section and vicinity, Ala.  
 McKay, R. A., Center, Ga., and Stroud, Ala.  
 McQuarrie, Neil, Stuart, Fla.  
 Nickerson, John, Stowers, Lloyd, etc., N. D.  
 Orr, Ernest, Cleveland and Medina, N. D.  
 Overman, N. E., Big Horn, Wyo.  
 Panayotova, Miss D., Ellis Island, N. Y.  
 Parks, Avery G., Walker, Minn.  
 Parr, H. E., Highlands, Ind.  
 Pavlik, Miss Eliz., Braddock, Penn.  
 Perry, Aug. C., Dawsonville and Suches, Ga.  
 Pershing, J. E., Vinita, Okla.  
 Pope, Joseph, Gen'l Miss'y in southern Mont.  
 Pritchard, Wm. S., Spokane, Wash.  
 Richards, Wm. J., Baltimore, Md.  
 Richert, W. D., Cayuga and Rutland, N. D.  
 Rood, John S., Gen'l Miss'y, southwestern N. D.  
 Samuel, B., Sterling and other points, N. D.  
 Scoggin, Alex. T., Cedartown, Ga.  
 Shafer, Theo., Trinidad, Colo.  
 Shaw, Edwin S., Gen'l Miss'y, N. D.  
 Smith, Chas. W., Columbus, No. Highland and Thelba, Ala.  
 Smith, G. N., Hunter and Baxley, Ga.  
 Smith, Henry F., Colorado City, Colo.  
 Smith, Stephen, Port Angeles, Wash.  
 Snider, W. E., Plaza and Max, N. D.

*List of November Appointments completed next month*

# THE AMERICAN MISSIONARY ASSOCIATION

AMONG EIGHT RACES IN  
AMERICA. WHITE. NEGRO.  
INDIAN. ALASKAN. PORTO RICAN.  
CHINESE. JAPANESE. HAWAIIAN.



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AGRICULTURAL. TECHNICAL.  
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THEOLOGICAL & CHURCHES.

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153 LA SALLE STREET, CHICAGO, ILL.

*District Secretary*, Rev. GEORGE W. HINMAN.

JOHNSTON BUILDING, SEATTLE, WASH.

## COMMUNICATIONS

Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for the Editor, at the New York Office; letters relating to the finances, to the Treasurer; letters relating to woman's work, to the Secretary of the Woman's Bureau.

## DONATIONS AND SUBSCRIPTIONS

in drafts, checks, registered letters, postoffice orders, may be sent to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York; or, when more convenient, to either of the Branch Offices, 615 Congregational House, Boston, Mass., or 153 La Salle Street, Chicago, Ill. A payment of thirty dollars constitutes a life member.



## HAPPY NEW YEAR

**A** HAPPY NEW YEAR to our readers. A Happy New Year to A. B. C. F. M. A Happy New Year to all the Homeland Societies of our Congregational Churches. A Happy New Year to the churches themselves, pastors and peoples.

Surely a Happy New Year is a good wish, but we have one which is better. We wish all to whom our greeting may come a full round year of joy for every day. We cannot expect that every day will be a happy one. Not everything that "happens" will give us pleasure. There will be many limitations to complete satisfaction. Much of life is a struggle, and when difficulties are too severe, or when perplexing cares, loss and sorrow come, these are interruptions to happiness.

Joy is better than happiness, because it is not subject to conditions. It was the penetrating vision of one who brought a bright torch to many Christian truths which saw in the etymology of the words happiness and joy their true significance. Happiness depends upon what happens. It is conditioned by the outward. Joy—literally a leap or spring—rises in the soul and is not dependent on outward befallings. It comes from the soul's quality. Happiness means possession—what we hold. Joy means being—what we are.

We can see how it was that our Lord, when He was facing impending death in most sorrowful conditions, could say to His disciples, "These things have I spoken unto you that my joy might remain in and that your joy might be full." The absence of happiness could not destroy His joy.

So one may come to a noble disdain of circumstances and conditions, as missionaries and heroic servants of God often are. They may not have pleasant happenings, but they are lifted above incidents and poor fortunes and sorrows by a divine joy. People look on sometimes with surprise when storms sweep over the surface of things, and the happenings are all too sad to see how Christian faith brings Christian joy through it all, and though the outward conditions are quite barren of felicity, there is a living flow of glorious satisfaction upspringing in the soul. So while it is right to desire happiness—pleasant conditions and whatever may add to us comforts—one who seeks no more than these, and rests in them, does so at the peril of his joy.

Let us then wish our Happy New Year to you. Happiness is a rill or stream that flows down the mountain-side into the meadows, coursing by our homes. It is sometimes swelling full, and sometimes empty, deep here and shallow there, fitful and inconstant, according to the supplies from the hills or as the heat of the earth may be.

Let us wish you joy. That is a fountain of living water springing up into everlasting life. It stays in torrid days. It can live in a desert and pour itself out to make an oasis of verdure in the sands.

Perhaps there was no man in his day who carried with him more joy than did the great Missionary Apostle. "Sorrowing," He said, "yet always rejoicing," not in happiness as to conditions, but in joy as to experience. We wish you a Happy New Year. We wish you joy.



# THE NATION-WIDE CAMPAIGN FOR MISSIONS

By "The Congregational Brotherhood"—One Hundred Laymen for Its Two Million Dollar Campaign

AT the annual meeting of the American Missionary Association in October it was voted:

*"That the Association accept with approval a plan presented by the Congregational Brotherhood of America, and hereby orders the same printed in the minutes."*

This plan, which has been presented in full in other pages of the magazine, has therefore the quick response and cordial support of the Association endorsed at its annual meeting.

The CONGREGATIONAL BROTHERHOOD may rely upon the sympathy and co-operation of the American Missionary Association in every possible way in its nation-wide campaign, to bring the grand total of TWO MILLION DOLLARS for the great missionary enterprises of our seven Societies. If our Congregational churches will, they can, and the accomplishment is assured. That will mean a great grace to the churches as well as from them.

Those who pray, "Thy kingdom come," will not need arguments or reasons for hearty sympathy with this splendid purpose and endeavor of "The Congregational Brotherhood."

Dr. Josiah Strong is right when he says: "The greatest hindrances to the conversion of the heathen world come from nominally Christian lands. If America were thoroughly Christian it would not take long for such an object lesson to work the conviction and conversion of all heathen peoples.

If our American Christianity cannot purify our politics and elevate our ethical standards of business, and establish just relations between

racess and classes in our own midst; with our increased facility of communication, which is making the whole world a neighborhood and publishing our national sins on the heathen housetop, this failure will soon paralyze our missionary efforts in all the world, and subject our missionaries to the taunt, "Go back to America, and first cast the beam out of the eyes of your own countrymen, and then come and cast the mote out of ours."



# FINANCIAL

The donations for November were \$657.90 more than for the same month last year, and for the two months ending November 30th were \$1,067.67 more than for the same period last year.

The legacies were \$1,424.85 less than for November last year, and \$2,893.32 less than for October and November last year. The decrease in receipts from these two sources is \$1,825.65.

The analysis of receipts from donations shows that the decrease from churches and organizations in the

churches was \$2,974.33, and the increase from individual gifts was \$4,042.

We know of several churches which have increased their offerings in November, and are holding them for the collection of pledges made at the time of the offering. We desire to remind our friends of the great need of the fields, and of the pressure on our treasury for prompt payment of obligations. We give below an analysis of the donations for November, and for the two months ending November 30th.

## DONATIONS—NOVEMBER

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1908-09...	\$9,794.97	\$332.05	\$1,574.50	.....	\$106.45	\$11,808.20	\$1,695.61	\$13,503.81	\$13,804.28	\$27,308.09
1909-10...	6,059.51	769.67	1,819.19	\$25.00	139.59	8,812.86	5,348.55	14,161.71	12,379.43	26,541.14
Increase.	.....	437.62	244.59	25.00	32.91	.....	3,653.24	657.90	.....	.....
Decrease.	3,735.46	.....	.....	.....	.....	2,995.34	.....	.....	1,424.85	766.95

## DONATIONS—TWO MONTHS TO NOV. 30th

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1908-09...	\$13,604.80	\$783.65	\$3,367.85	\$30.00	\$244.81	\$18,036.11	\$3,239.69	\$21,275.80	\$15,446.03	\$36,721.83
1909-10...	10,613.35	987.31	3,171.58	25.00	264.54	15,061.78	7,281.69	22,343.47	12,552.71	34,896.18
Increase.	.....	198.66	.....	.....	19.73	.....	4,042.00	1,067.67	.....	.....
Decrease.	2,991.45	.....	196.27	5.00	.....	2,974.33	.....	.....	2,893.32	1,825.65

## FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of——dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

## CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person.

# THE A. M. A. AS IT LOOKS TO AN OHIO PASTOR

By Rev. Elwell O. Mead, (Ohio Congregationalist)

THE A. M. A. meeting "in 200 words." An ocean of possibility. A thimbleful of opportunity. Presiding officers all away but places quickly filled. Two other great October meetings and a side location thinned the crowd, but the quality was undiluted. Strains from our Alaskan outpost and far-flung islands gathering and blending the appeal of our Pacific Coast missions to the brown and yellow men, the elemental plea of the Dakota aborigines, the rich mellow chords of our great negro citizenship, the keen though self-restrained cry of the mountaineers adding the note of Porto Rico's million, made a complete octave which doubled and repeated itself "the diapason closing full in man."

Teachers and preachers who have gone out from us and come up from our work, officers and pastors who form the home guard, filled the hours with tales and appeals of ever-renewing charm. Talk about human documents, live wires, tidal waves, social

movements! One gets the vibrations of them all in an annual A. M. A. meeting.

It was the crowning year of all the sixty-three, but it must not be climactic. Kennedy has opened a new epoch for missions. Somewhere he has comrades. May they soon share their millions with this society of national redemption, of "Christian Reconstruction," this "Crusade of Brotherhood."

Two hundred words can't name the officers, and then there was Vermont's autumn glory and Burlington's ripe culture and warm, yes *warm*, New England hospitality and the statesmanship of secretaries and missionaries, worth more than much that costs the nation hundreds of millions.

An annual meeting of the A. M. A. is the world at your feet, the nation in your heart and religion in your soul. Go next year and in the meantime and all the time help build the Congregational churches which do this work.



## THE SOUTH



### Saluda Seminary in the Hills of Tennessee

By George C. Burrage, Principal

THE American Missionary Association maintains for the American Highlanders, two large and well-equipped schools in Tennessee, on the western slope of the Blue Ridge Mountains. On the

eastern slope, in North Carolina, there are three schools for the mountain people, but not so large.

The largest of these three is Saluda Seminary, which was established about 20 years ago. It is situated upon





A GENERAL VIEW OF SALUDA

a branch of the Southern Railroad, which runs from Spartanburg, South Carolina, to Asheville, North Carolina—Saluda being about midway between the two, and upon the southern and eastern edge of the plateau rising from the Atlantic Plain, and extending northwesterly to the highest ranges of the Appalachian system. This plateau is the base from which rise the glorious mountains of western North Carolina. This part of the state contains fully 300 peaks, reaching an altitude of 5,000 feet, and over forty peaks that are 6,000 feet high. Approaching from the south and east one comes up into Saluda over a grade that rises 700 feet in the last three miles, which is said to be the steepest railroad grade east of the Mississippi. The altitude of Saluda is about 2,100 feet.

Until this year Saluda Seminary has been housed in a single large and roomy building, a gift to the Association. It was cheaply constructed, but it has nevertheless done splendid work for many years in a community almost destitute of educational advantages.

In this county there is only one school that makes even a pretense of giving a high school course. Some of the country schools are in session less than three months during the year. Is it any wonder that under such conditions illiteracy is common among families of good old Anglo-Saxon stock? We find here men and women of good natural ability, who may be carrying on considerable business, but who are obliged to have others keep

their accounts for them, and who sign their names with a cross.

In the past the Seminary has consisted of a village day school, and a girl's boarding department limited in numbers for lack of room. But a year ago, the citizens of Saluda purchased a site for a new girls' dormitory, and presented it to the school with a considerable sum of money for the new building. The Association appropriated ten times as much more, and the result is one of the best finished girls' dormitories in our whole system of American Missionary Association schools. This has been named "Ryder Hall." We now have rooms for forty girls and ten teachers, and a dining room and kitchen which can provide for the fifty teachers and girls, and for as many more boys when we shall have dormitory facilities for them also.

With our increased facilities the school is taking on new life. The old building is now being mainly used for recitation purposes, while the third floor serves as a boys' dormitory. This enables us to receive young men into the school who live at a distance and who could not find accommodations in the small mountain village.

Thus we are not only able to reach those boys in the country districts who sorely need the advantages offered by the school, but we can now make the school co-educational to a degree that was impossible in the past. When girls have been greatly in the majority, the school was looked upon more as a girl's school; and comparatively few boys have stayed

to graduate. The presence of the boarding boys promises to make the school more popular with both sexes.

One need is no sooner satisfied than we have another. The girls' dormitory made room in the old building for a few boarding boys. Now we want a dormitory which will enable us to take more boys; then, next we shall need an industrial building for boys, and a teacher of manual training.

school is the salesroom where the contents of the missionary barrels are exchanged for money and barter. The donations of clothing are made to serve a double purpose: in the first place, they provide many needy families with articles that they could not afford to purchase at the stores, and they also bring in considerable revenue to the school.

It is an interesting sight on Satur-



ACADEMIC HALL (OLD HALL)

We already need to extend our ten-year course, in order to give a good high school education to those who do not expect to study further, and to give a thorough preparation for college to those who are planning to fit themselves for a professorship.

We are already doing something for the girls along the line of industrial training. Two specially prepared teachers are giving half their time to this kind of work—one teaches cooking, giving a two years' course, and the other teaches sewing to all girls above the lowest grades.

An interesting feature of this

day mornings to see the country people come in to the salesroom. They come on foot, on mule back, and in wagons, bringing all sorts of commodities for barter, "fat pine" kindling, cord wood, chickens, eggs, vegetables, canned berries and fruit, nuts, and sometimes squirrels—in fact almost everything that the country produces. The good people who send us their second-hand clothing would be highly entertained if they could be present and see the things bartered off. These country people often have a hard struggle to produce or gather more than their families consume, and they



are anxious to make the surplus go as far as possible in the way of trade. They are born bargainers, and if we rely too much upon our own Yankee shrewdness to hold our own with them in a trade, we may find that we have been overmatched.

Although many of our boys and girls have come from communities where they have had few advantages of any kind, they are splendid material. They have been handicapped by the poorest kind of teaching in the country schools, but they have good minds, and come to us with a great desire for an education. We have this year twelve young men in our

The girls do all the housework except what the cook does; and the boys do the janitor work in the school rooms, take care of their own rooms, work up the wood, and take care of the grounds.

The boys have organized a literary society and a baseball nine, so they have their recreation time well filled, as well as their working hours.

On Sundays we have our own Sunday-school in the morning and then attend either the Baptist or Methodist church. Services are held in these churches on alternate Sundays, so one Sunday we are all Baptists and the next we are all Methodists. At



RYDER HALL

boarding department who are not very far advanced in their studies; but they are thoroughly in earnest, and show an excellent spirit.

The work for the school family is done almost entirely by the boys and girls of the boarding department.

night we have our Christian Endeavor meeting.

The aim is to make the home life of the school perfectly wholesome. We mean to apportion the time judiciously to study and work, and recreation, remembering that our young

people are to be developed along mental, physical and spiritual lines.

We feel that we have here in Saluda all the essential conditions for developing and training the young people that come to us. The climate is cool and bracing, the beauties of nature are all about us, our equipment is now adequate for doing a good grade of work. With increasing numbers and still greater facilities, we hope in time to grow into a larger and still stronger school, but we

As one who has been in the work of the Association for the past *fifteen years*, in both the lowlands and the highlands of the South, I can say that were I to live those fifteen years over again, and had the choice as to how they should be employed, I would devote them again to the same work. I am sure I could find no other service that I believe would make my life count for more towards the welfare of my fellow men and of my country.

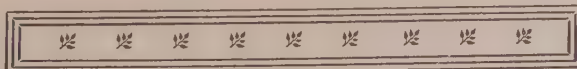


COOKING CLASS

realize that the growth must be steady and not too sudden, if it is to be healthy and permanent.

And now just a word as to results: Those who are contributing consecrated time and strength and money to the work of the American Missionary Association, have a right to ask what have we to show for our efforts.

I have been in the work long enough to see boys and girls grow up under our training, and go out into the world and make strong and useful men and women. I know of no more satisfying work, and there is a peculiar satisfaction in feeling that we are doing this work just where it is needed most.







## PORTO RICO



### Our Missions in Porto Rico

By Rev. Newton I. Jones, D.D.

THE line of division is closely drawn between two classes—that make up the population—the peons in their shacks and the well-to-do in their comfortable houses. In one we see poverty such as we know nothing of in “the States”; in the other comfort, and often wealth and culture, which would be a credit to any of our American communities. The prevailing religion has been the Roman Catholic. But that church, through the avarice and immorality and neglect of the priesthood, has failed to improve its opportunity of four hundred years, and the vast multitude of the people is still practically unchurched. The charge made by the priests for any form of religious service has been so great that the poorer people were obliged to dispense with it altogether. To cite an instance that came under my personal observation: We heard one day that the afther of one of our best pupils was dead. They were very poor, but friends in “the States” has supplied the means of paying Geralda’s tuition. We understood that they were not planning to have any religious service at the burial because they did not have money to pay the priest. One of our teachers inquired if they would like to have me hold such a service with them. To this they willingly consented—Roman Catholic though they had previously been—and I conducted a funeral service in that humble house. The expense of marriage service was also so great that to be married by the priest was beyond the reach of many of the people, and they were obliged to dispense with it. We shall find sufficient occasion to criticize the ordinary Porto Rican on the ground of immorality. But let us judge leniently

those who were forced to take a course, by the avarice of the priests, which they would not have chosen.

The field allotted to our denomination is at the eastern end of the island. There Dr. Edwards at Fajardo and Rev. Mr. Scheibe at Humacao, with their helpers, are working faithfully for the regeneration of those people. It was my privilege to visit both these brethren and see a little of their work. That which I saw of Dr. Edwards’ work was occasion for regret that I could not acquaint myself with it more fully. But I attended a mid-week meeting in a church which would be a credit in any of our New England villages. In such a building no provision has to be made against the cold, which very materially diminishes the expense. But many in our northern churches might profit by taking note of that prayer meeting at Fajardo. No time was lost. As soon as one speaker took his seat, another was on his feet. It was all in Spanish, a language of which I knew very little. And yet we understood one another perfectly, though we knew not the meaning of the words that were spoken.

In my journey to Humacao I met with an adventure which would seem novel to any one from “the States.” We came to a ford of a river, about midway of our journey, and we found that our little horses—most of the horses there are small—would not be able to take us across. How were we to cross? Neither Dr. Edwards, who was with me, nor I, had Elijah’s mantle to divide the waters. But when we came to the river’s edge, we found that a living pontoon had been provided for us. Natives who were waiting there for such an opportunity to

earn a pittance, took us on their backs, and so we were taken across. When my man was nearing the other side, he hesitated and swayed, and for the moment quite serious thoughts arose in my mind. But presently he righted himself and we passed over in safety.

The purpose of my going to Humacao was to attend the dedication of the Humacao church. The church was filled on the evening of the dedication, and an audience fully as large was gathered on the sidewalk outside, where they could both see and hear. The exercises were in Spanish, except my own address, which was interpreted by Dr. Edwards. Perhaps the most potent agency for the uplifting of these people, which is making great advances throughout the island, is *education*. Public schools are being multiplied, and school houses, as I have already implied, are everywhere being built. At the time of the American occupation there is said to have been only one public school building, owned by the government, on the island. Now they are numbered by hundreds, and many competent teachers from "the States" have been secured. Let it be noted, in this connection, however, that the principal of the largest school in San Juan is a native Porto Rican girl, every way competent for the position which she holds. She has many other teachers under her charge, some of them American. The Normal School at Rio Piedras is sending out a large number of well-equipped native teachers who are continually taking important positions in the schools. In a short time, judging from present indications, the educational facilities of the island will be equal to those afforded in many sections in the States. The Roman Catholic Church is feeling the effect of this rising tide of public education, and the incoming of Protestant schools and evangelism. Some of the convents are employing American nuns as teachers, and are giving instruction to girls from prominent Catholic families, such as they never had before.

The American Missionary Association, true to its history, and the purpose for which it exists as a benevolent society, receives into the Blanche Kellogg Institute, as into its other schools, those who are unable to pay tuition for the advantages they receive and who could else have no educational opportunities.

Then there is a large number of others from families of ample means who are able to pay, and willing to pay, for the instruction they receive. In this latter number are Porto Ricans, persons of European ancestry, and Americans from families settled there in business or connected with the island government. A better looking class of pupils could not easily be found anywhere, and in the recitation room they show the same intellectual alertness that we find in our best American schools. A large number of these are from Catholic families, but the question is not raised whether one is Protestant or Catholic. All study the same Bible, offer together the Lord's Prayer, assent to the Apostles' Creed, recite the same kind of religious pieces and sing the same spiritual songs at the Christmas, and on other occasions, that one hears in the schools and Sunday-schools in the North. They are excellent young people, many of them, and of quick intelligence; such young people as this Association wishes to bring under the influence of its schools. And the influence does not end with those in attendance, but extends out into many homes. One such institution may reach very far in its leavening influence in an island like Porto Rico.

Our Music Department came into considerable prominence during the past year. We had several concerts which would have been a credit to any school in any community, and which were largely attended by parents and the friends of the school. Our chapel was for a time the regular meeting place of the San Juan Musical Society. The number of pupils in this department was large and constantly increasing.



My prophecy for BLANCHE KELLOGG INSTITUTE is that it will soon become a self-supporting school. It is such a school as will always be needed. So far it has been needed because the public schools could not do all that needed to be done, but after the public schools have advanced to a much higher degree of efficiency than at present, many parents will send their children to such a private institution,

rather than have them associated with so many kinds of children as must of necessity be found in a Porto Rican public school. To us who are engaged in the work, there is above all and in through all of our educational idea, the consideration of *Christian influence*.

The product of such a school is not only intellectual development, but spiritual renovation.



## ORIENTALS IN AMERICA



By Rev. Frank L. Goodwin, D.D., Pawtucket, R. I.

THE problem of the evangelization of the Oriental is one, whether it be in America or Asia. The Oriental in America is with us, yet not of us, and in this he differs from the ordinary European immigrant. "Aloofness" is a characteristic of the Oriental. We must therefore look at him from his standpoint and not from ours, whether we are teaching him here or in Asia. The fact that he is in America is of less importance to the Christian teacher than it seems to be.

De Amicis says of Holland that "it is an odd country. Everything in it seems to be playing at hide-and-seek. The facades of the houses hide the roofs, the trees hide the houses, the city hides the ships, the dykes hide the canals, the fog hides the fields, the dunes hide the sea." Are we not tempted to hide in the matter of our religious duty to the Orientals on our shores? We hide behind our civilization, and think that in some unknown way the benefits of our land will filter into the pagan breast. But civilization, however rich it be in laws, arts, sciences and domestic comforts, can never be a substitute for character, and is never mightier than the manhood which is back of it.

We hide behind our democracy,

vainly believing that our wonderful system of government will be the sovereign panacea for all racial ills. As Americans we still have what Barrett Wendell calls "this superstitious deference to the mere name of democracy, this almost timorous acceptance of domination by a venerated word." But democracy in itself can never do more than open the doors of opportunity; it cannot impel men to go through those doors or make them great when they have gone through them. The ballot we think will solve all difficulties. To the Oriental immigrant the ballot is denied, and were this privilege given to him the franchise would not settle all our problems. There is biting justice in H. G. Wells' words, "The immigrants are being given votes, I know, but that does not free them, it only enslaves the country."

We hide behind politics and the wish of labor organizations. Let the California fruit grower who wants both Chinese and Japanese in limited numbers, and the trade unions which want none at all, first settle their differences; let the government at Washington and the State of California decide exactly what is to be done on the question of Oriental immigration—and then we will step in with Bible

and hymn book. But should the church wait on the motions of sectional feeling or the diplomacy of our national leaders to say the word when the universal gospel of the Son of God should be proclaimed to a race of men in need of the truth?

We hide behind our Catholicity. There is much good in pagan religion, it is urged, and their adherents should not be disturbed. But alas, our Catholicity is often only physical sloth, penuriousness and intellectual indifferences robed in the royal garments of charity. Do we not need John Hay's warning that our toleration should not become "indolent magnanimity"?

The problem of the evangelization of the Oriental is one, whether it be in Asia or America. To do this we must believe, first, in the true purpose of Christian missions, and, second, in the Oriental's need of the gospel of Christ. Christian missions have been styled "humanity's clearing house of ideas and ideals, of motives and movements." Again their purpose has been said to be "not the making of isolated converts, but the introduction of a new moral and spiritual *climate*." Lastly there is the final crowning aim; the winning of the individual convert. These three words make the platform; clearing house, climate and convert.

Second. We must believe in the Oriental's need of the gospel. Has the Christian church anything to offer him? Shall the sarcastic sneers that "you cannot convert any yellow or brown people," and "they do not need your Christianity," dictate the policy of the church? Yes, the sneers should dictate the policy by the church setting forth to disprove them. There are four principals which Christianity brings to the Oriental.

1. The doctrine of the unity of the race. God "hath made of one blood all nations of men." The race is one by creation and in the Kingdom of God there is "neither East nor West, Border, nor Breed, nor Birth."

2. We bring to the Oriental the doctrine of the Love of God, the

Father and the Redeemer of all men. Mr. Gladstone wrote in his diary in 1830, "In practice the great end is that the love of God may become the *habit* of my soul." We aim to teach this great truth to men. That the love of God may not be a sentiment, a dream, an ecstasy, but the natural, continual habit of the soul, which makes impossible for the believer hate, indolence, doubt, or fear.

3. Christianity brings to the Oriental the doctrine of the dignity of the individual. "In Oriental civilization," says Dr. Sidney L. Gulick, "the community is supreme, the individual of no value whatever in himself." We may not convert the Oriental in this land, or in his home land, to our philosophical or theological ideas of personality, but the practical Christian doctrine of the dignity, majesty, and personal accountability of the individual we can teach and we must teach in every land where the gospel is proclaimed.

4. The Oriental needs the ethics of Christianity. Professor Charles W. Knox has clearly demonstrated that the Oriental needs a moral ideal which for the Japanese, for instance, will be higher than his dominating passion of patriotism. He needs a moral teaching which will be for the masses of men not for a few, because the great ethical teachings of Confucius are after all for the few and not for the many, though they proclaim that "righteousness is more than all success and more truly divine than all wonders." In a word, says Professor Knox, "a more potent religion, with its doctrines of the holiness of God, of the righteousness of his law, and of the soul's accountability to Him, will furnish the transforming power which shall complete the regeneration of the people."

The safety of the American republic and the militant performance of the duty of Christian evangelization of pagan peoples in this land, are linked together by bands of steel. Duty and safety are one.

On the coast of Maine, on the shore



of beautiful Mt. Desert, is a spring which at high tide is covered by the waters of the sea, but always when the tide has retreated the waters of the spring are found fresh and pure. The secret is simple. From the depths of the earth the spring is ever flowing with a full, strong stream which never fails in its supply. The spring is ever full, and all the waters of the deep cannot avail against it to contaminate or defile. In this country countless numbers of non-Christian peoples are breaking on our shores, a veritable sea of anti-religious and un-Christian forces, attacking the pure

spring of Christian civilization and Christian truth. Our safety is in the purity, the depth and the fullness of the supply of our Christian faith and Christian zeal. Pure religion, with its two-fold manifestations of moral earnestness and trust in God, will be our greatest, as it will be our only protection. This lesson once learned, the figure of the spring will be changed. Whosoever shall be the recipient of the gospel of Christ through our ministrations of the gift of God, which shall become in each heart "a well of water springing up into everlasting life."



## HAWAII



### A Buddhist Fete in Hawaii

By Rev. John F. Cowan, D. D.

**T**HE Buddhist priests are very aggressive here. In every neighborhood or plantation camp where there are Japanese laborers, a school is conducted for teaching the children the Japanese language and the Buddhist religion. The children of school age are required to attend the government schools from nine A.M. to two P.M., but in the morning before the public schools open, and in the afternoon after they are closed, and on Saturdays, and all through the vacations, you may see these black-haired maidens, in American dress, trudging patiently back and forth to and from the Buddhist schools. They are the most "be-schooled" lot of youngsters I have ever pitied.

I understand that the Japanese government is at the bottom of these extra American schools. It makes sure that the children of its emigrants shall know the mother tongue. Of course, there are a number of Christian schools that hold forth at the same hours, and teach Japanese and the Christian religion, and the teachers of these are much superior

to the Buddhist priests, having been trained as teachers according to Western methods.

Recently, in a burst of aggressiveness, stirred in part by the advent of my neighbor across the road, Mr. Shiraisha, the Christian Japanese minister, and his pushing ways, the Buddhists have erected two new schoolhouses, costing \$500 each, and the dedication of these afforded us a unique spectacle—a little bit of rural Japan set down in an American territory. These plantation laborers, Mr. Shiraisha tells me, are the most ignorant peasants of Japan.

During our morning church service, a band of Japanese passed, singing. All the morning omnibuses and hacks, having flags and music, had been carrying the children to one of the new schoolhouses. These men were dressed in short running tights and sleeveless jerseys, and had yellow scarfs drawn tightly over their heads. There were about a score of them, and they were carrying on two long bamboo poles three bundles wrapped in matting. Over the bundles was a "Christmas" tree, from the branches

of which waved flags and strips of gaily colored paper.

The men were athletic-looking fellows, and they seemed to be engaging in some sport of their country. A Japanese who speaks English told me that the bags were supposed to contain rice, but he explained, "No can afford rice to-day, so beans instead." He did not know what the rice symbolized, but thought it meant a feast.

The men were tugging hard, seemingly, those on one side against those on the other side. They pushed and pulled, and strained and whirled. Sometimes their gyrations were so violent that the men at the ends were thrown down. No football players ever "rushed" with more vim. Sometimes the bundles of beans would be upheaved, and reel and totter, and then the whole load would be dropped to the road, and the men would throw up their hands and shout. There was a leader, who wore a comical-looking mask, who pranced around the half-naked athletes, chanting music, which Mr. Shiraisha told me was a comic song, in which they all joined with a gusto.

They continued their gyrations until they were perspiring, dusty, and almost exhausted, when, after a final desperate whirl in the schoolhouse yard, that made the spectators scurry to get out of their way, they set their burden to one side and entered the schoolhouse where, after a lusty round of cheers, they unwound their yellow handkerchiefs, and relaxed.

No sooner was the way thus cleared, than up the road came another band of men, bearing four poles crossed, and wrapped in red and blue bunting. On their poles they carried three casks, which the accommodating Japanese told me were supposed to contain sake, but of which he said, "I think no have sake; have water; too poor for sake." But as to that, the white residents of the community have their own opinion.

**These men were dressed in white**

running suits, but instead of the yellow handkerchiefs, each wore a white cloth mask with eyes, nose, and mouth rudely marked in black.

They went through the same performances as the others. No one could tell me what it meant, though one Scotchman, who has worked as engineer on plantations for years, said that he thought it was a rite to a Japanese god who corresponds to Bacchus.

Mr. Shiraisha does not know what it means, but says that such exposure of the person, and such boisterousness on the public streets, would not be allowed by the police in Japan. I noticed several of the Japanese present wore medals showing that they had rendered brave service in the Russo-Japanese war.

I understood that these athletes were given a feast, after their strenuous efforts to amuse the people; for the whole performance seemed to be taken by the hundreds of Japanese present as a sort of horse-play. If there was anything religious about it, surface indications were lacking.

As a dedication of a school, it was about as far from American ideals as can be imagined. The races and buffoonery of a country fair would be as much in keeping with the opening of a new school building. But this is one of the anomalies which the church has to face here—an un-Americanizing influence thrust into any society by a foreign power. The public schools of the Territory are doing much to counteract this Orientalizing tendency, and the Japanese children, many of whom in all probability are here to stay, would be Americanized fast were it not for this persistent Buddhaizing.

The church of America has a great work to do, by establishing more Christian schools, that soon demonstrate the superiority of their methods and teachers, even for teaching the Japanese language; and the Japanese are eager for the best in education, when they are convinced.



# ANNUAL REPORT OF THE BUREAU OF WOMAN'S WORK

For Year Ending September 30, 1909

By Miss D. E. Emerson, Secretary

**I**N THE experience of missionary societies, as of individuals, some of the years stand out clearly distinct from the others, marking the unusual in either material or spiritual progress. Such is the year just closed in the work of the American Missionary Association; a year of intense watchfulness of the income and outgo, a year of heavy clouds of uncertainty causing deep concern and of a final burst of clear sunshine. In the retrospect we count it a year of mercies. The cancelling of the old debt brought relief and thankfulness; but not until the close of the twelve months with its appropriation to all departments of this great mission field provided for, its obligations met, could the joy of the American Missionary Association be full. We praise God, and we give thanks to all who by their timely offerings have made this a year of freedom.

Women's organizations have had a part in the good work, as follows: Contributions through thirty-two state organizations, \$28,384.60. Additional contributions from local societies, \$3,034.73. Total, \$31,419.33. This is less than we reported last year, but we feel confident that Women's Societies have had a larger share in the support of the work of the American Missionary Association than is shown by these figures, an unrecorded share. It has perhaps not been clearly understood that according to the present arrangement contributions for the work of the Association from Women's Societies sent

through the State Unions, may apply on the apportionment of churches that have adopted the Apportionment Plan.

As we recall the early years of Woman's Organized Work, the small beginning in pledges on the part of Women's Societies, the steady although slow advance, it is clearly apparent that the crediting of donations from this source has been an encouragement to progress.

An important movement during the past year was the organization of the Council of Women for Home Missions. It is interdenominational. Already nine Women's Boards are represented, including Congregational Woman's Work through the Federation of State Organizations. As stated in its leaflet on history and constitution, "The purposes of the Council is to integrate the work of all Home Mission Summer Schools or Conferences, to provide interdenominational text books for Home Mission Study Classes, to provide literature for interdenominational use, to arrange a service for an interdenominational Day of Prayer, to care for Home Mission interests in schools and colleges, and, in general, to promote interdenominational fellowship and co-operation among Women's Boards and Societies. It is believed that the Council will prove to be a valuable factor in broadening the outlook of Home Mission women, and in making more effective their efforts to extend the gospel of the Kingdom in the homeland." The fourth Thursday in February has been chosen for the

Day of Prayer and all are urged to observe it.

We certainly have reason to hope for good financial results from the growth of mission study. There is a steady stream of inquiry for information. A Secretary must needs be alert to keep up with the demand for material on a great variety of missionary topics. The American Missionary Association furnishes "helps," through its new leaflets, and three programs on the American Missionary Association work are planned for in the list of Federation programs for the year. The material for the first, on "Alabama," is now ready for circulation. Special pamphlets have been issued by the American Missionary Association, canvassing the situation from various viewpoints, and showing particularly what has been accomplished through work of the American Missionary Association. Two new books have been published "A CRUSADE OF BROTHERHOOD" (a history), by Secretary Beard, and "CHRISTIAN RECONSTRUCTION OF THE SOUTH," by Superintendent Douglass, both of which will be useful in connection with the text-book of the year. For current news there is the combined magazine. THE AMERICAN MISSIONARY (subscription fifty cents), helpful to every leader of missionary meetings.

During the year, speakers have been provided in response to many requests from Missionary Societies, and especially for County and State Annual Meetings of the Women's Organizations. In this connection itineraries have been planned so as to reach the greatest number of societies possible without too great an outlay of traveling expense. While the results of all this and of the influence of the "Together Campaign" on women's circles are not apparent this year, except in a manifest desire to learn more about the work, we look yet for an abundant harvest in larger financial support, which we trust may begin with this new year.

But let us now turn to the sections

where our mission work lies. Fourteen of our Women's State Organizations are supporting in full forty-five missionaries located among the colored people and American Highlanders in Mississippi, Alabama, Georgia, North Carolina, South Carolina and Tennessee; among the Indians at Santee, Nebraska; Elbowwoods, North Dakota; Little Eagle, South Dakota; and Crow Agency, Montana; in Porto Rico at Santurce, Humacao and Fajardo. These and other State Unions aid in other parts of the field, including Alaska, the Chinese and Japanese on the Pacific Coast and in Hawaii. Every part of our American Missionary Association field is thus in touch with Woman's Organized Work. If this means interest in and love for these missions, how large the outcome should be. Many a bit of sunshine goes to the field in response to the "missionary letters." Many a burden is lightened through the well-filled missionary boxes, providing bedding and furnishings for the many dormitories and mission homes. For in its great system of Christian schools, the American Missionary Association has many house mothers or matrons, as well as teachers, showing how to make and keep a comfortable, properly furnished, well-ordered home.

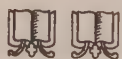
In no line of missions, Foreign or Home, is there the peculiar isolation that pertains to a large portion of the American Missionary Association field, which makes recognition by home friends very precious. One of these missionaries in the depths of her conviction of the need of the work has recently opened her heart to us thus: "The need of money is apparent everywhere. Above all things we need to teach these people to be neat and sanitary in their living, but what can be done unless the people who are back of this work in the churches of the North see our need and come to our assistance. The teachers here are sacrificing a great deal, more than we would care to tell, in coming to this work, but although we are in a



great measure cut off from society on account of the work in which we are engaged, although we must as missionaries teach for a fraction of what the teachers of the North are receiving, and do more work to reduce the expense of more teachers, we do this willingly, not because we need to, but because there is need that we should. All cannot leave their homes to come to this work. Those of us who have no homes, or who can be spared from them, and are willing to cut ourselves off from better salaries, better advantages, better living and general recognition of our own race in the place where we work, come to this work, that a race, and our country through that race, may be benefited. Many teachers are loaded with work to the breaking point. They do it voluntarily, and so cheerfully that no one realizes the sacrifice they are making, yet they continue with unabated enthusiasm in the work which has come to mean a substitute for home friends, society and everything. Personally I have not yet reached such height of self-sacrifice. I intensely want the good and pleasant things of life, yet this work holds me for some subtle reason I do not myself understand. It may be

just God's wish and will for me. I think it is." The writer of this relinquishes a position of honor in educational lines, and a liberal salary, to take up missionary work among the Negroes in the South. There are others whose life at home would be full of social delight and honor with abundant opportunity for usefulness, and yet year by year they give of their very life in the training of leaders for the colored race, and in obscure places among other of the most backward peoples in this land.

What a field is this that appeals to the woman of our home churches. It calls for laborers. It needs the best-equipped Christian teachers dedicated to missionary service, willing to take hard places and only a moderate salary such as a missionary treasury can allow. It calls for laborers. It needs all the women in every church to be interested, to be informed, to contribute toward the maintenance of those who can go, and are willing to go, and do the hard work in any part of the field of the American Missionary Association. What can we do individually, what can we do through our Women's Organizations, toward meeting these two great needs in the coming year?



## NOTE AND COMMENT



The *Congregationalist* tells of a sermon preached by a Chinese who had recently passed through an intensely emotional experience of the new birth. We can only suggest the sermon: "God in heaven—He make everything. He make sun, stars, moon, sky. He make all animals, all kind plants. He make man. Many things which God made not change. Stars—just the same. Trees just the same. Flowers—the same to-day, to-morrow, the next day. Animals just the same in

the beginning and now. God made man. Man can change. Man—not the same to-day, to-morrow. Last year I was bad man, do bad things, love bad places. This year—I—not the same man. God, He gave me new heart. He make me love good things, good people. I want to be all good—not bad at all." Surely it would be difficult to find a clearer conception or a more lucid description of the new birth than that which this Chinese has given. With the "Celestial" as with the Anglo-Saxon, God is still "making all things new."

**Christian  
Experience**

One does not need to be told that the material condition of the cotton mill family is that of poverty. They come to the mill without anything, and as a rule they spend all they make. The houses they live in are usually cheap wood structures, but capable of being made neat and comfortable. That they do not more often possess these characteristics is due in large part to the carelessness and untidiness of those who live within. This is shown by the presence in the cotton mill village of families whose incomes are not above the average who yet live in a very respectable manner.

The mental condition of these people is usually that of extreme ignorance. They do very little reading, either of current newspapers and periodicals or of books; there is perhaps a pretty large per cent. that can not read or write. As might be expected, their religious condition is not much better. Many of them are ex-church members—people who before going to the mill were members of churches, but who after arrival connect themselves with no church and become largely indifferent to religious appeal. A stolid indifference to the efforts of others to benefit them religiously seems to be a characteristic of many mill people. The writer spent several months recently at the Delgado Cotton Mill, Wilmington, N. C. The population of this village was about 600, yet the average attendance at church was only about 60, and there was no other church in the community. A very small per cent. perhaps attended church in the city, two miles distant. This poor attendance upon church services may be in part due to the confining nature of their work and the relaxation which comes with the Sabbath day. And we should remember that cotton mill people have no monopoly on poor church attendance; many of our cities do not do much better.

The ignorance of most mill people causes them to become the subjects of

every "ism" that passes along. Among the population of the mill above referred to were to be found Mormons, "Unknown Tongue" people, "Holiness" people (the last two usually go together), Christian Scientists, and perhaps others; besides a good sprinkling of Presbyterians, Baptists, Methodists and Episcopalians.

We have been speaking of the mill people as a class. There are many, however, to whom they do not apply. Among the mill people are to be found some as bright, as intellectual, and as virtuous as are to be found anywhere. There are superintendents and bosses in the mills to-day who not many years ago were working for small wages, and there are boys receiving small wages in the mills to-day who before many years will have become the holders of positions of trust and responsibility.



Our Congress faces a deficit this year of something like one hundred and thirty-five millions of dollars, mainly because of the enormous outlays upon the navy, where we have been building ten million dollar warships. And because the government, with these huge outlays upon armaments, cannot live upon its income, Congress is now insisting upon increased taxation through these ingeniously devised tariffs, which fall most heavily upon the great consuming public.

Has not the time come for the plain people to call a halt? Has not the time come for the indignant toilers in peaceful occupations to hurl those mischief-makers who are responsible for this craze of militarism out of their positions of influence? Has not the solemn, ugly farce of seeing Christian nations build ten million dollar bulldogs in the remote possibility of being called upon to match them against the costly bulldogs of their neighbors, unless perchance



these expensive creations should before that have been relegated to the scrap heap by some new device—has not that solemn, ugly farce about played itself out? The welfare of the people is the supreme law of the land. It is the supreme law of all lands, and anyone who has visited Europe, where every third peasant carries a useless and burdensome soldier on his back as he goes forth to his

toil, knows that this modern evil of militarism is a mighty menace to the welfare of any people.

The world must get out of this condition. We must spend our thousands and millions in establishing a broad brotherhood among the civilized nations of the earth, and thus pave the way for mutual respect, and, ultimately the decrease of armament and the adoption of international arbitration.

## A REMINISCENCE

By Rev. E. P. Stone, an A. M. A. Missionary in the 60's, now in his 80th Year

### Getting the Word That He Sent Them

ONE of the earliest A. M. A. schools for the freed people was at Norfolk. At my first visit it was already graded. Sitting among the small children in the primary room, was a white-haired grandmother, so intent upon her primer as not to observe the entrance of a stranger until I touched her hand and said, "Auntie, I should think you would be discouraged, old as you are, and just beginning to learn to read." Her dark face lighted gloriously as she blessed me and said, "I has'n been yer only bout two weeks, jes an hour or two ebry day, 'tween works, and I'se done got all de letters aready. Could'n see how I'se gwine make dem ar tings talk, no how; but I'se done got some words now, I reck'n dar's sense in dem. I'se seen Jesus." She did not tell of a vision. Her trembling finger moved slowly along the page and stopped, and she said very distinctly, "That is Jesus," and together we read the precious Name. Then, gazing heavenward like Stephen, she said, "I'se boun to read de bressed Bible froo, myself, befo' I dies. 'Pears like I would'n wan to go home an' tell Him I neber tried to make out dat ar word He sent me."

I heard the same sentiments, in similar language, repeated by aged people who, after a hard day's work, walked seven miles to night school in

the old barracks of the prison guard at Andersonville, where Miss Palmerlee and Miss Johnson taught night and day in spite of Ku Klux threats. In sight of the capitol where the Confederate President was inaugurated I was about to enter a building where a great Sunday-school was assembling, when my coat was slightly torn on a protruding nail, and a voice behind me said, "Dar's been a heap worse tar 'n dat ar in yer, master. I'se done been in yer to be sold away from my wife and children. Then my attention was called to some big letters on the brick wall, where white paint failed to conceal fully the black names of — & —, "Negro Brokers."

In a large Baptist church in Wilmington, N. C., I attended their first Sunday-school concert, which A. M. A. teachers helped prepare. After the children had spoken, read, recited and sung, as well as your children do, their elders all the time blessing the Lord in loud whispers, they repeated in concert the psalm beginning, "Bless the Lord, O my soul; and all that is within me, bless His Holy Name." Then a very old man was asked to lead in prayer. He stood a while trembling and choking, tears running down his face, then said, "O Lord, you's mighty good. I always knew you's mighty good, but I neber spected notting ob dis yer kind, no how, Lord."

# THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

Corresponding Secretary: Charles H. Richards, D.D. Treasurer and Recording Secretary: Charles E. Hope. Field Secretaries: William W. Newell, D.D., 153 La Salle Street, Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Berkeley, Cal. Assistant Field Secretary, Mrs. C. H. Taintor, Clinton, Conn.

## THE TWO MILLION DOLLAR CAMPAIGN

Now for "a long pull, a strong pull, and a pull all together!"

The "Two Million Dollar Campaign" is fairly launched, and under a full head of steam is likely to move on to complete success.

The amount is not too much to ask. Every dollar of it is urgently needed in the growing benevolent work of our societies. It is not too much for the churches to raise and give. They are prospering, the times are good, and if they go at it in a businesslike and systematic way, it can be secured.

Everybody admires the wisdom of the Advisory Committee in proposing the "Apportionment Plan." The National Council has endorsed and urged it. Dr. McLane has ably explained and advocated it up and down the land. Twenty-six states have adopted it in its essential features. But it is not yet in full working order.

Now comes the "Committee of One Hundred" laymen, with its co-operating and Advisory Committee of a hundred ministers. This new committee was brought into being by the action of the Congregational Brotherhood in Minneapolis. They propose to get under this splendid plan and lift it to assured and triumphant success before the National Council meets in Boston next autumn.

They bring to the task the best business ability and energy of our churches. They propose to enlist in giving to the work of our seven great societies every man, woman and child in every church. They will carry on a crusade to fire the hearts of the people. They propose to harness the "man-power" of our churches to the great task, and what cannot 250,000 man-power accomplish?

Let everybody rally at the call of these consecrated Hundreds! Let all help to make the dream of our idealists a glorious reality!

It can be done if all do their best!



## THE PACIFIC COAST AROUSED

OUR churches on the western slope of our country are becoming thoroughly aroused as to the need of getting more money into the treasury of this Society. No wonder. There are 542 Congregational churches there, and we have helped to build 513 houses of worship, or about seven-eighths of the entire number. Thirty churches in that field are now knocking at our doors, asking for more than \$60,000. They are part of the number whose one hundred and forty-six applications ask for more than \$200,000. As we rarely have one-twelfth of that amount to distribute in any month, this means that a new application must wait a year or more before it can be considered. The result is that many churches are in distress and discouragement because our too limited resources do not permit prompt relief.

The only remedy for this condition is for the churches to send promptly, and in much larger gifts, their donations to our treasury. The Northern California Conference sees this, and has adopted the following resolution:

*"Whereas, The 'Together Campaign' has cleared of debt and put on a more encour-*

*aging basis the work of the American Board, the National Home Missionary Society, and the American Missionary Association,*

*"And, Whereas, That other great benevolent organization of our denomination, the Church Building Society, is equally deserving, but at present burdened with applications far beyond the resources supplied by the churches, therefore,*

*"Resolved, That we hereby call the attention of the churches of the United States to this urgent responsibility, and suggest that an immediate national movement be made to meet the present arrearages and to put the work of the Church Building Society in a way to meet promptly the growing demands of the churches."*

Several other Conferences and Congregational Clubs on the Pacific Coast have adopted similar resolutions. They are unanimous in the conviction that all our churches throughout the land should rise to a clearer appreciation of the Church Building work, and should greatly increase their gifts to it.

Just what steps may be taken to meet the increased call for our aid has not yet been determined. But if all the churches would immediately send to us the full amount for our work suggested by the Advisory Committee in the "Apportionment Plan" it would go far to meet the tremendous need.

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## A REMARKABLE BEQUEST

ONE man, at least, has shown his belief in the immense importance of church building by a princely gift. The late John S. Kennedy has left in his will the splendid legacy of two and a quarter million dollars (\$2,250,000) to the Presbyterian Board of Church Erection. He left precisely the same amount to the Presbyterian Board of Home Missions, and precisely the same amount to the Presbyterian Board of Foreign Missions. He put the three causes on a parity of importance and need. With shrewd Scotch sense he saw that gifts to Home Missions are wasted, unless

there be also generous help to provide houses of worship for the struggling churches, without which they will probably die. He saw, also, that Foreign Missions cannot expand unless we provide new sources of supply in new churches. In order to make his munificent gifts to Home and Foreign Missions of permanent service he provided an equal gift for church building.

The bequest is remarkable not only for its royal generosity, but for the remarkable sagacity and foresight of this keen business man. There are many who give lavishly to Home Mis-

sions and Foreign Missions without much thought of safeguarding their gifts by making sure that fresh sources of supply shall perpetually maintain the work they are helping. They are like those who would provide for a thirsty village a cistern full of water, soon to be exhausted, instead of driving an artesian well, whose steady flow would abundantly supply the need for decades or centuries.

Many, by their transient and unguarded gifts, hand out the water of life by the bucketful. Mr. Kennedy, by this princely legacy, has opened fountains, ever flowing and ever increasing, furnishing an inexhaustible supply of that water. We understand that the amount thus given is likely to be much larger than the sum named in the will on account of the increased value of the securities. But supposing it to be exactly the sum specified, if used in loans of \$2,000 to be repaid

in ten years, it would help to build immediately 1,125 churches, and within a century more than 11,000. If it were put out in grants averaging \$500 it would help to complete 4,500 churches within a year or two. If divided so that \$725,000 is used for grants, and \$1,500,000 as a loan fund, and used as above indicated, it would help to complete at once 2,200 new churches, and within a century 8,950.

We do not know how the Presbyterian Board proposes to use this magnificent bequest, but we mention these things to show what a remarkable instrumentality for the advancement of the Kingdom of God such a great gift becomes.

We congratulate the brethren of our sister denomination on this tremendous addition to their working power. Where, now, is the Congregationalist who will emulate the example of Mr. Kennedy in making his will?

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## AMONG THE INDIANS

**I**N the Rosebud Agency, in South Dakota, we have three stations for our church life. One is

Salt Camp, near the Agency where we helped to erect a church in 1892, when Rev. J. F. Cross was pastor.



REV. ELIAS GILBERT AND SON DEMAS STARTING TO MAKE PARISH CALLS.



One is Black Pipe Camp, in the northwest corner of the reservation. Still a third is at Bad Nation, about as far toward the northeast. These churches occupy distinct fields, and represent centers of great need, where the work is now being carried on with difficulty because of inadequate buildings.

The church at Bad Nation is now asking us for a grant of \$500, to enable it to complete a modest but greatly needed house of worship. Their pastor has been the Rev. Elias Gilbert, a full blooded Sioux, a participant in the Minnesota Massacre in his youth, but converted soon after and long an ordained minister in our demonination. He has lived with his family of five in a tar-papered log house of two rooms, and has been compelled to use it as a church as well as for dining room, kitchen and bedrooms. They have to move out the furniture to make room for the congregation at church time. Three years ago they bought a nine hundred pound church bell, which they mounted on a log platform, and which rings out its summons to church across the prairies. They have hauled stone and lumber for the new church from the railway station twenty miles away.

This devoted pastor has rendered loyal and heroic service to the cause of Christ among his people for



REV. ELIAS GILBERT AND WIFE.

many years. Like Moses, he has viewed from afar the promised land of a new church home, toward which he has been leading his people.

The Church Building Society has voted a grant of \$500 to help make his dream a reality. His son Demas has been associated with him in the work.

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## TWO WISCONSIN CHURCHES

**N**EARLY thirty years ago there was in the church in Appleton, Wisconsin, a big vigorous Christian man, whose heart was as large as his stalwart, muscular frame could hold. He was Deacon Jackson Tibbits. His conversion was Pauline in its completeness, so that the fire burned always within him to do his utmost to win others to Christ. He was zealous for evangelizing his own community. But he could not

stop there. With his heart ever echoing the cry, "woe is me if I preach not the gospel of Christ," he pushed out into the woods, and whenever a new town was started he was the pioneer preacher who was on hand to gather a church and lay foundations. No one in the state-gathering of churches at that time could forget the flaming appeals of Deacon Tibbits.

One of these young churches which

he thus fostered was at *Antigo*, which was then a new but promising little village. It has grown to be a busy manufacturing city, with ten thousand people living within three miles of its center. The little church which started in 1882 with twelve

Good Deacon Tibbits has long since passed to his reward. But the church has gone steadily forward till it has completely out-grown its former quarters. Under the wise and inspiring leadership of the present pastor, Rev. Jesse E. Sarles, plans



CONGREGATIONAL CHURCH AND PARSONAGE, ANTIGO, WIS.

members now has two hundred and twelve on its roll, with a Sunday-school of nearly two hundred and eighty. This Society helped the young church to secure both church and parsonage in the earlier days.

were adopted for a reconstruction and enlargement at a cost of about \$8,000, which not only modernizes the church, but provides for the greatly increased work for young people which this church is doing.



CONGREGATIONAL CHURCH AND PARSONAGE, SHIOCTON, WIS.



Of course, we were glad to lend a hand again and share in the cost of equipping this church to do its great work.

Nearer Appleton is the pleasant village of *Shiocton* in a farming region. Twenty-two years ago we had helped to complete a little church there. But as it is the only Protestant, English-speaking church in a field about ten miles square, drawing into its membership those formerly belonging to several other denomina-

tions, it naturally outgrew its old quarters. The village has grown and the surrounding country has filled up, and the church had to grow too. All hands took hold of this task. They called upon us to come once again to their assistance with a modest loan, they themselves having raised far the larger part of the cost. Our Board gladly responded, and now they have an attractive and convenient church and a cosy parsonage, the entire plant being worth more than \$4,000.

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## SOME SPLENDID ANNUITY GIFTS

A GOOD woman in Vermont, well past the milestone of three score and ten, has recently sent to our treasury \$10,000 as an annuity gift. She is to receive a generous dividend on this investment with us during her life time. The Society has given to her its bond that this shall be done, and the money is safely invested to earn the interest for this purpose. When she no longer needs the income from this gift, having passed on to the heavenly home, this noble gift will become immediately available for use in our loan fund. It will probably enable us to help complete at once five new churches, and coming back to go out again over and over, by the end of the century fifty churches will lift their spires heavenward, pointing men to the better life. They will be a perpetual testimony to her generosity and her love of the kingdom. She thus becomes the Executor of her own will, and perpetuates her life-power long after she passed from earth.

This good lady is greatly pleased with this twofold use of her money, which not only yields her a good income, but will go on doing a great service for the Master perpetually. She writes us as follows:

"I see nothing that impresses me as more useful than such a gift, and it is likely to do great good if it is wisely invested and prudently administered. The income will

help towards my support as long as I need, and it will be a pleasure to me to think that after I am gone it will find a place in the work of God's Kingdom on earth."

A warm-hearted friend in another state is also putting into our treasury a similar large gift in the same way. It is a good investment for him, yielding him an assured income as long as he lives. He will be free from all anxiety and trouble as to the safety of securities or the shrinkage of values. And he wants the money to "go about doing good" when he no longer needs the interest from it to support him. He believes in churches. He thinks he could do nothing better with this money than to help build churches with it all over our land. He is thus administering his own estate to this extent, and by putting this same into our treasury now, he provides that at his death it shall become immediately available for our work, without delay, without danger from litigation, and without cost for administration.

Is there not wisdom in this method? The plan is advantageous for the donors now, and gives them the opportunity for large usefulness after they have passed from earth. It is the extension of life far beyond the century mark.

We think others are considering whether they shall not place similar gifts in our treasury.

# THE VALUE OF GOD'S HOUSE

By Mrs. Charles H. Taintor

ONE of our missionaries in the West says that the day the tower and spire of the church were raised an Indian came to her and asked, "What this day you call it?"

On being told "26th day of October," he said: "All time you heap savvy this day—first time any house talk Our Father on this reservation." Pointing his finger upward to the spire he added: "Any man on train, any man on wagon road seeing that, know Indians are Christians on this reservation. My heart is glad now; all the people passing will know now that is an Our Father house."

A little mining town in the far West had secured aid on its church building from the Congregational Church Building Society through Field Secretary Charles H. Taintor. The building was nearly completed when it was struck by a cyclone and demolished. On Sunday the people held a prayer service near the ruins. On Monday Secretary Taintor received a telegram saying that their church was gone, and asking him to come to their help. He went at once to the town and encouraged them to begin work anew. The chief man of the church, who was deacon, choir master, sexton, etc., invited him to his home for dinner. After the dinner the man said to Mr. Taintor:

"I gave something toward building the church which has been destroyed, and I should like to help build another church; but I want you to tell me my duty; how much shall I give toward this debt? I receive for ten hours' labor in the mine an average of \$3.60 a week, 60 cents a day; that has been my pay for nearly two years. Do you think it is my duty to contribute toward the reduction of this debt?"

After due consideration, Secretary Taintor replied: "My brother, if this building meant no more than a school-house, a public library, or any other

public or private building, I should say that you are not obliged to give one penny; but if the Bible is true, and if this building is to become a house of prayer—the gate to heaven—if it is to be the Zion of which it shall be said, 'A man was born there'; if it is to become the depository of sacred oracles; if it is to be a place where you are to meet in mid-week prayer meeting, and on the Sabbath to be fed with the bread of life; if it is to be all of these, and we believe it is to be, you cannot afford to withhold your offering, no matter how small it may be." That afternoon he and his wife each pledged a dollar, which meant *great* sacrifice for them.

I have thought that if the Congregational Church Building Society meant no more than the putting up of an ordinary building; if it meant simply housing a few people for literary and social purposes; if it meant no more than a public building of any kind; that it was of little consequence whether the churches or individuals sustained it by their contributions. But if it is to be the localization of God in communities and the changing of the relations of those communities to Him: if it means the planting of a bush in the wilderness whose fire shall consume every other bush where God does not dwell; if it means a place where the sons of God can meet for prayer and praise, and look forward by the eye of faith to the second coming of the Lord, if it means the opening of a fountain over whose threshold shall flow streams of living water; if it means a house from whose windows light shall shine out to influence, to uplift, and to save, then there is no Congregational church or individual who can afford to withhold a contribution from the work of the Congregational Church Building Society, for it does mean all these.

—From "The Work at Home."



# THE CONGREGATIONAL SUNDAY - SCHOOL AND PUBLISHING SOCIETY

## MISSIONARY DEPARTMENT

Office: Congregational House, Boston

Henry Churchill King, D.D., President. Rev. William Ewing, D.D., Missionary Secretary. Henry T. Richardson, Treasurer. Chicago Office: 153 La Salle St., Rev. W. F. McMillen, D.D., District Secretary. Rev. J. P. O'Brien, 4128 Campbell St., Kansas City, Mo., Educational Secretary for the Southwest.

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## THE BROTHERHOOD

The Brotherhood organization effected at Detroit gave great promise. It arose from a conviction that there was a mighty latent power in our body of Christian laymen which was unused. It was wide-awake to find where it might be most helpful, not for itself, but for the Kingdom, and through the well-tried agencies of our own churches. At Minneapolis this organization faced the greatest need and opportunity of the century. It resolved to ally itself with the regular Societies of the denomination in securing the two million dollars absolutely needed for national and world-wide mission work. The "Two Million Dollar Campaign" is now thoroughly launched.

The Societies herald with joy this great uprising of the laymen for the advancement of the Kingdom. It will be well for our ministers, Sunday-school superintendents, churches, and all organizations connected with them, to welcome and utilize to the utmost the services of a magnificent band of men who are able to give new life to the denomination, and through it to have a mighty influence upon our nation and the world.

## THE MIRAGE MATERIALIZED

By Rev. H. P. Case

Superintendent for Southern California and Arizona

For twenty-two years we have been constantly traveling Southern California in Sunday-school Missionary work.

Of the 50,000 square miles, one-half has always been considered desert. In the southeastern part of the California Desert is a trough 100 miles long, lying between mountain ranges, in width five to sixty-five miles, all lying below ocean level. It is the dried-out basin once filled by the now receded Gulf of California. Through this dreary basin, southeastward from San Geronio Pass, the Southern Pacific Railroad, for the past twenty-five years, has hurried its home-going tourists via El Paso to New Orleans, and the East. From car windows—if by daylight—those daring the hot glare or fierce desert storms, would often get glimpses of a *wonderful mirage*. I remember one about ten years ago. It was a hot May afternoon. I was going to Ari-



THE SALTON SEA

zona for a brief mission tour. Thirty miles away over the western horizon loomed the frowning mountains of the Coast Range. In the foreground were, as I knew, miles of parched, verdureless sand plains; in the "bottom of the basin," a few square miles of salt, whence some enterprising company scraped up and marketed profitably the great staple. All at once I

saw, and fellow travelers saw, a shimmering lake of water flowing toward our train. It broadened rapidly, filling miles of the valley. The sand disappeared. We could see the waves lapping around the lonely telegraph poles, which in the distance began to look like great towers. Isolated rocks grew into splendid castles; scattered sage brush or a lonely cactus became groves of leafy woods and waving palms. A lonely Mexican and his pack burros were a mighty caravan. We could not doubt our eyes, nor dared we believe them. For an hour



THE GOVERNMENT SURVEYORS

or more the beautiful *mirage* kept company with our swift-flying train, and then it suddenly vanished. The hot, dreary sand-castle remained. That was ten years ago. Only a *mirage*—and yet, it now seems the prophetic spirit of what has materialized. Still, the swift trains speed down and through that ghostly basin. But not as formerly through its *deepest* parts. For there is *real water* in it now. You make a sharp detour eastward and for nearly fifty miles skirt the "Salton Sea," nearly as large a body, all below ocean level, as the Holy Land Dead Sea—all made three years ago by the runaway Colorado River.

In January, 1902, men of daring and vision, having secured backing of capital, sent surveyors into the southern part of that great "trough" to locate water-canals. Water to sustain them, and the hundreds of ditch-makers and their teams, had to be hauled thirty to sixty miles. They tapped the



mighty Colorado River, whose Rocky Mountain snow-fed waters were wasting themselves in the Gulf of California. They provided great canals and hundreds of miles of laterals.

By January, 1903, those waters were flowing and filling those miles of canals, and incrowding homesteaders were already irrigating thousands of acres of grain.

In December, 1902, in fellowship with the Home Missionary Superintendent, Mr. Maile, I staged thirty-five dreary, dusty miles from the nearest railroad station and arrived at "Imperial City," the less than one-year-old business center of the proposed new Garden of Eden. We spent Sunday there. Everybody wor-

organization, on a week night in the little tent school house, we organized the Congregational Sunday-school of Calexico. It lived, and a few months later, Home Missionary Superintendent Maile returned and



THE TENT SCHOOL HOUSE



CALEXICO. MEXICAN BOUNDARY

organized a Congregational church. Both of us were pioneers in Congregational extension, but we hardly had faith or vision to believe there could be any future in this seemingly heaven-defying attempt to materialize the Desert Mirage.

In two years great growth was made. Then I saw, while some had abandoned the valley, discouraged by severe toil or great summer heat, more were constantly coming. In 1905, the Great River, at its annual June rise, burst through the canal head-gates. More water than was wanted came tearing down the canals. Then in September of the same year came another flood and the runaway river was beyond control. For more than a year

shipped in the one little church just built, and in pastoral care of another denomination. After full consultation with several Congregationalists and the pastor in charge, we, representatives of Congregationalism, decided not to intrude, and went eighteen miles further to the second town center, Calexico, just at the Mexican border, a village of one hundred or more, with outlying ranches just beginning development. Finding a few Congregationalists and no religious



MT. SIGNAL SUNDAY-SCHOOL  
(THREE MONTHS OLD)

the mighty river emptied itself into the great basin. It tore two channels fifty miles long and often 1,000 feet wide and fifty feet deep, right through the ranches and on down to fill in and fill up the bottom of the basin. So was formed the modern Salton Sea. It cost the labor of a mighty railroad system, at an expense of \$1,500,000, with President Roosevelt's guarantee, six months of toil to curb the river and return it to its original channel to the gulf. This damage and danger somewhat delayed development. But for two years now, the tide of settlement and prosperity has been returned. And now, what do we see?

I spent two weeks busy touring in March of 1909. Visited twelve different school districts in labor. Traveled by train, private conveyance and otherwise. My eyes realized even

thirty miles square, you find six town centers with cement pavements and electric-lighted streets, two and three story brick blocks, opera houses, public libraries, three high schools, churches and primary schools, and best of all there is not a saloon in the county—2,000 public school children



HEBER CONGREGATIONAL SUNDAY-SCHOOL



HOTEL HEBER, CAL.

more than any "mirage" could prophesy. I find about 20,000 people living in their homes—mostly on ranches of their own developing. They are scattered over 250,000 acres of irrigated lands. Many of their houses are yet very primitive. Many also are built and furnished down to date—electric-lighted, telephones, musical instruments, hardwood floors. General department stores deliver telephone-ordered supplies ten miles in the country. You ride miles through tree-lined streets and around miles of evergreen alfalfa fields. You see thousands of cattle, sheep, hogs and horses roaming over pastures that never dry up. In this oasis, nearly

in twenty-five school districts, twelve church buildings, fifteen church organizations and twenty-four Sunday-schools in the county. Of these, we Congregationalists, coming in early, but, according to our usual modesty, taking a back seat, have now two organized churches, with pastors, only one church building, and six Mission Sunday-schools. These schools were all placed during the past four months in needy places and with reference to



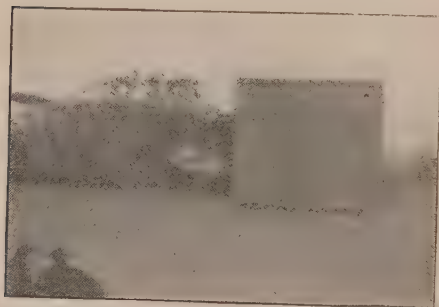
COLLEGIATE INSTITUTE

future growth. If two more pastors could be at once provided, four churches could be developed within a year.



Besides this, Congregationalists have accepted an offered "Collegiate Institute" located at Heber, in an unpretentious building, where three prophetic young men as "Faculty" have given first year instruction in Latin, German, science, history and Bible study, with planning for agricultural training, to about a score of bright, purposeful youths.

For general welfare, there are "Chambers of Commerce" in four of the young towns, a general Valley Improvement Club, a Valley Lecture



PASTOR'S STUDY, HEBER

and Lyceum Bureau, W. C. T. U., and of course, "Athletic Meets," as well as a Valley Ministerial Union and an Inter-denominational Sunday-school Association. Thus much has the "Mirage" materialized in eight short years from the surveyors' stakes. But the Mirage has unfulfilled prophesy yet in store. Last month, the government withdrew from entry (pending proposed government irrigating project) 350,000 acres of land contiguous to Imperial Valley. There is a prophesy: Southward across the Mexican boundary line are nearly 1,000,000 acres equally good. They tempt American purchase. The possibility of intensive soil culture and unusual products will divide the great ranches into small holdings. With the momentum already obtained, the *Mirage* prophesies, that, if within eight years from a score of surveyors, the resident population has grown to 20,000, it is not unreasonable to expect to

find 100,000 residents in Imperial Valley by 1920.

Congregationalists have been too slow in doing Kingdom Extension work there. Cannot we get a little nearer the front in the next ten years? Some of us are going to *try for it*.

## OUR WORK AT CHERRY, ILL.

The town of Cherry had its beginning in late 1904, and March 12, 1905, when we organized the Sunday-school, there were only a few houses. We started with seven children. I asked the Rev. Mr. Fisk, then pastor at Seatonville, also a mining town, seven miles away, where I had organized the Sunday-school several years before, to help me. We had another Sunday-school at Dalzell, seven miles in another direction. Here we had a miner's cabin remodeled into a small chapel. Our society paid Mr. Fisk \$150 a year, a little more than livery hire, for preaching every alternate Sunday at these two places until a church was formed at Cherry, nearly two and a half years later.

Rev. Wm. Kilburne was then pastor at Spring Valley, and gave much oversight to the work, preaching often at Dalzell. He was also a frequent visitor at Cherry and knew the people well. I have often visited them when it was raining and muddy and the nights were dark, to find a grateful people; for they seemed so alone and needed guidance and help.

There was no place for the boys and young men to go but the saloons. One Sunday night at Cherry I counted fourteen young men in front of one of the saloons, and after talking with them, succeeded in getting nearly all of them to go with me to the church service. I found that a number of them could sing well and some had belonged to the choir in their home church. I encouraged them that night to try to have a choir as soon as they should have their new church. They all seemed favorable to this and how they did sing, and all stayed to shake hands with me, say-

ing, "Come again soon." So the way was prepared for a church organization and building at Cherry.

Perhaps no better man could be found for this stage of the work than State Evangelist J. G. Brooks, of the Illinois Home Missionary Society. After three weeks of successful meetings the church was organized, but still much work remained to be done. A splendid lot in a good location on the main street was provided for, but funds now must be raised for the building. In this the miners themselves had no small share, also doing much of the actual work, and were happy in doing it. The Church Building Society did the rest. With the new building completed they must have a minister. A convenient arrangement was made with the Rev. F. C. Gleason, pastor of the Presbyterian church at Arlington, three miles away, the Illinois Home Missionary Society providing part of the support. So the good work went on till the day of the awful disaster, which left only one man in the church, whom we called "Barber John" for short, but his real name is John A. Stenstrom. Fortunately he is a deacon and the Sunday-school superintendent.

When our ladies first arrived there he had one hundred children or more assembled at the church, which is the place where the mothers and children have lived nearly all the time since the tragedy, for it seemed like the place of comfort to them. He was telling them that they had God, the church and many kind friends left. That he, too, had lost his father in a mine in Scotland, when a boy like one of them. Then he led the way down into the basement of the church, where he had provided a dinner at his own expense. The ladies remarked that that was the kind of religion they believed in.

The next Sunday, while the work of recovering the bodies of the men was going on, Mrs. Packard of Oak Park spoke to the First Church people, occupying all the time of the sermon at the morning service, and Mrs.

Firman, our State and National President of the W. H. M. U., did the same at the Second Church. She said the little church at Cherry last Sunday held three services—one in the basement of the church for the children, another upstairs in the main room, and still another 300 feet under the ground. "Down there," Mr. Cleland, one of our members, was quoting Scripture, urging the men to be brave and keep up their courage, telling them that they might yet be rescued. Prayer was offered and they all joined in singing the hymn, "Abide with me, fast falls the eventide." Twenty-two of them were saved. The Sunday-school and church had helped to fix such faith in God firmly in the minds of the men.

W. F. McMILLEN,  
District Secretary, Chicago.

### THE TREASURY

Only two months remain before the close of the fiscal year of the Sunday-School Society, February 28. Earnest calls have been refused or deferred in order that the Society may keep out of debt. There are needed \$20,000 to close the year with all bills paid. If any church has not come up to the "Apportionment Plan," it is earnestly hoped that it will at least reach this amount. It should be remembered that the Apportionment Plan only contemplates the minimum; that it is the privilege of any church to go beyond. There is a magnificent opportunity for individual investment. Imagine the happiness of the man who, a few days ago, sent \$4,000 to be divided among the Societies. What joy and blessing it is bringing in a vast number of places!

Earnest appeals have just come from Montana, Nevada, and Arizona for a worker to meet the needs in places where there are no religious services of any kind. To only one of these did the Society dare to say "yes" until it would be known how the financial year would close.

# THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Wm. R. Campbell, D.D.; Vice-President, Henry C. King, D.D.; Corresponding Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Western Field Secretary, Theo. Clifton, D.D., 153 La Salle Street, Chicago; Field Superintendents: Utah, Rev. S. H. Goodwin, Provo; New Mexico, J. H. Heald, D.D., Albuquerque.

## THE CAMPAIGN IS ON!

The success of the two million dollar campaign will have far-reaching significance. It will mean the occupation of new fields; the better equipment and enlargement of old fields; a constant financial backing; new courage in missionary administration; a new spirit among workers on the field.

### DAY OF PRAYER

The World's Christian Federation years ago selected the second Sunday in February to be observed throughout the world as a Day of Prayer for young people in all lands; for schools, colleges, and educational institutions; and for young men and women preparing themselves for Christian service at home and abroad.

On the second Sunday in February, 1910, this world around prayer will unite on this one subject.

Formerly this observance fell on the last Thursday in January, but it has gradually passed away before the increasing interest in the new date. It is better thus to concentrate the prayerful thought of the Christian Church.

It is suggested that on this day clergymen preach sermons on some one of the many phases of this broad theme, as for instance:

"The Work and Value of the Christian Ministry."

"The Higher Education and Christian Service."

"Our Country's Call to the Young."

"The Work of Youth for Christian Unity."

"Christian Education as an Evangelizing Force."

"Christian Youth and the Homeland Heathenism."

It is to be hoped that pastors will be able to impress upon their people the need of prayer for the educational forces operating in our land and that the strong and wise among our young men will give themselves to the work of preaching the Gospel.

### AN EMERGENCY CALL

A hospital at the Rio Grande Industrial School, Albuquerque, N. M.

A great obstacle in the educational work among the Mexicans is the frequent outbreak of contagious diseases.

As the people will do nothing in the way of prevention, these diseases spread through entire villages like wildfire.

Last winter scarlet fever, diphtheria, measles, mumps and whooping cough prevailed through the native towns, carrying off a hundred people in the five little villages where our schools are located.

During such epidemics our schools are obliged to close.

Inasmuch as the students at the Rio



Grande Industrial School are constantly coming from these stricken villages, they are liable to bring the contagion with them, and this would be a very serious matter, for there is no building where the sick could be quarantined. School would have to close and the teachers devote their time to nursing. Fortunately whooping cough was the only disease in school last year, but the teachers are looking forward with dread to the coming winter months. Provision must be made at once for the sick.

An adobe building could be erected and equipped for \$1,500 and should be

and joy if you could realize as I do what the Education Society is doing in this town and in this valley. Not that I think it possible for even *me* to see all. You see I underscore the *me*. My knowledge of work in the state, my year of experience here in Vernal, my sojourn in the dear East, all give me a vantage ground that no one else can have.

"Last year I said again and again, and can but reiterate, that the Education Society is the organization of our denomination that is felt most powerfully in Utah. It is the Society that makes possible the entrance into the home and through that are set in motion the influences which make possible the church, the Sunday-school, and all the Christian work in the community. Even you as secretary can not fully appreciate that which follows as a



A MORMON AMUSEMENT HALL

started at once. Will the person reading this call help the Society to erect this much needed building.

#### UTAH:—EXTRACTS FROM TEACHERS' LETTERS

The first letter is a personal one written by a lady familiar with our work who recently visited Vernal.

"With all my heart I wish you might see the Vernal work. It would do your New England soul good to come up here, stay a bit and get into the atmosphere of the place. Your heart would swell with pride

result of schools established for Christian Education.

"I have been in Vernal two weeks. I leave in the morning. In these two weeks I have gone again and again to visit the Willcox school and each time I have come away ydelighted, inspired. I would like to pass on to you the feeling of exultation that possesses me again this morning, but how can I? You could not see, as I do, a hundred and one improvements in the boys and girls. The manner of dressing the hair, of adjusting wearing apparel, of walking, sitting, and the grace of little courtesies, are these unimportant trifles? No, no, no, to me they indicate an inward

development, to me they bring real joy, and this joy expands as I watch these young people pore over their books with an appreciation that is almost unusual, and in class time the response is well nigh ideal. Perhaps my greatest satisfaction has come when I have observed the atmosphere of reverence that manifests itself during time of devotion as well as in the various services of the church. The spirit of reverence is hard to inculcate in Utah.

"Mr. and Mrs. Thomsen are doing many, many things here in this valley in addition to the work that is strictly considered theirs, and their home is ever open to those who may drop in to chat, to sing, or to bring some problem that perplexes or troubles.

"The day school moves on happily and the Society is most fortunate in having an excellent corps of teachers here.

kindergarten first, it would add much to their hold upon this valley. Of course, the high school work is inadequately cared for in the church; it means there can be no proper blackboards, for one thing. I wish you could see the blackboards, they are my especial distress. But please do not think that things are untidy and unkempt, far from it. There is an air of thrift and neatness about the school rooms and grounds that makes an example for all who are interested in and doing school work.

"By the way, if you know of anybody who wants to make a present of an organ or piano, tell them it would be joyfully received here. The organ has the squeals and is otherwise out of commission.

A second letter is written from a point where the Society's school is very successful. It must always be remembered that the public schools



CROSSING A FORD TO REACH VERNAL

"I am very sure if persons who are interested in this Utah work, and who also have means, could see the remarkable results here achieved in spite of insufficient room and over full hours for teachers, the money would not be lacking to give the sorely needed addition and at least two more teachers.

"It is unfortunate that we cannot have a Kindergarten here as well as a room for the high school.

"The Mormon people believe in the future of this place and they are moving forward in their schurch school with many improvements. If they should put in a

of Utah are al most entirely in the hands of the Mormons. It says:

"One thing that is very pleasant here is that the public schools work with us. If a child fails in one school he cannot expect to be promoted in the other. Five of the public school teachers were educated in the New West.

"When it was announced that President Taft would stop here for three minutes, the superintendent telephoned to find out if we had heard, and invited us to go with the schools to the depot. So we all marched down as one school, 1,200 strong.

"You probably know that the Mormons get most of their converts from members of evangelical churches. The elders represent things much better than they are, and when the people come here and find how the Mormons do, they leave the 'Saints' and, sad to say, many apparently lose all faith in a divine Being. Many of our children come from such parents. The people are very friendly to us and invite us to call again. We have received many good words from parents already, so we feel they appreciate our efforts. Several have said how much better the children do in the New West than in the public schools. Our Mothers' Club meets next Wednesday for the first time.

"Perhaps you would be interested to know that we have three little girls who walk four and a half miles twice a day to attend school. From another family four children drive eight miles.

"I think we could enroll several children in a kindergarten if we had one."

A third letter contains the following:

"We recently accepted an invitation from two of the little Mormon girls to attend their primary on Sabbath afternoon. As a result they came back to our Sabbath-school the next Sabbath, after not having been there for several times. They enjoy the papers and cards which we give them.

"The Mormons conduct their primary very much as we do our Junior Societies. But this same primary gave a dance to all the children one Saturday afternoon. At this party each child was given a sack of candy and nuts. Thus from earliest childhood they are taught dancing; by the time they are grown the dance has become their one thought and aim.

"Believing that what the people need here is not only Christian education, but Christian social settlement work, we have started a movement of this character. We open the school house every Thursday evening for reading, singing, and a social hour. We spend the social hour in games and amusements of various kinds.

"To make this evening a success we need a supply of books and magazines. If we cannot have current magazines we would be grateful for old ones. The children want books and papers. One finds very few books in their homes.

"We were touched when one day a bright little girl asked if she might take a book from the library for her brother, who was in another town. She said:

"My brother is up at G—, working at the mine. He likes to read, but you know you can't get books up at G—."

"Mormons are very lax with regard to Sabbath keeping. It is a very common occurrence to see men making hay or driving stock on Sabbath. Women do their sewing on that day just the same as any other day. They do not hesitate to make a purchase on the Sabbath; even to buy fish that some boy has just caught and brought around for sale.

"This is a real mission field, and we need your help in our work. We need your prayers."

A fourth letter is written by a teacher long in our work. She occupies a point where the Mormon influence is dominant. The letter is as follows:

"The church authorities always go about to all their people the last of August, warning them not to patronize any school but their own, and this summer was probably no exception to the general rule.

"A few months ago I was discussing religious matters with a good friend in the West, a person who has been a particularly successful business man as well as a very kind one. He said he did not think religion and business could be mixed up; that he made up his mind when he was young 'to treat everybody right,' though he said that perhaps when he got to be old and infirm he might get him some kind of religion. Well, we are not all so honest about it.

"We have a fine new amusement hall, built for the young people of the dominant church at a great expense. Our Utah people are very good about giving, not only their tithing, but also contributing for all such purposes as well as aiding the poor, helping their missionaries, etc.

"I understand that the church authorities allowed them quite a sum toward the building, the rest being donated here in town.

"Tithing means, not a tenth of the profits, but one pound of butter out of every ten brought to market by the farmer's wife, one load of hay in ten, or one-tenth of the check each month as the husband draws his salary.

"The theory is that the church should have charge of all amusements, that they may be properly conducted. Of course a public hall will hardly do, so they build their own.

"Dancing is the chief amusement, and it always used to be the rule to open the dances with prayer and close with the benediction—I mean at those parties under the control of the church. I do not now have reference to ordinary public balls."



# THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

## THE BROTHERHOOD CAMPAIGN FOR THE TWO MILLION DOLLARS

This is to be an epoch-making campaign. It is an effort to put the laymen of the denomination behind the Apportionment Plan. It will be an endeavor, and a successful one, to secure in every church a Missionary Committee with an annual budget of the church's benevolences, and an every-member canvass to secure the full amount of the budget. The laymen ought to have been organized in this way long ago. The women have had such organizations for years. Now let the men get together and apply business methods, and let everybody help, and the two million dollars will be secured.

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## THE CLOSE OF THE TWENTY-SECOND YEAR

The twenty-second year of the Congregational Board of Ministerial Relief closed with November 30th. The rally of the friends of this cause in November saved the Board from what, on October 31st, seemed an inevitable loss in receipts, to an actual increase over the former year of \$2,035.76. The receipts for November were \$5,288.19, which was \$3,262.95 more than in November, 1908. The workers in the office of this Board have been filled with joy and hope, ever since the books closed on November 30th.

### COMPARATIVE STATEMENTS OF RECEIPTS FOR THE YEARS ENDING NOVEMBER 30th, 1908 AND 1909

	1908	1909	Gain	Loss
Interest .....	\$8,335.46	\$8,126.69	.....	\$208.77
Legacies .....	2,539.07	3,899.02	\$1,359.95	.....
Donations .....	21,068.25	21,952.83	884.58	.....
	<u>\$31,942.78</u>	<u>\$33,978.54</u>	<u>\$2,244.53</u>	<u>\$208.77</u>
Net Gain,			\$2,035.76	

### THE CHRISTMAS FUND

It is with great satisfaction that we are able to announce that the Christmas Fund for 1909 has been the most generous yet received by the Board. One thousand dollars were asked for and just a week before Christmas that full sum had been received by the Treasurer. Before this item is read, the Christmas checks will have been received in about one hundred homes scattered over the country, to their great joy and comfort.

### MINISTERIAL RELIEF IN CONNECTICUT

The Trustees of the Fund for Ministers in Connecticut, and the Congregational Board of Ministerial Relief, the National Society, have entered into a method of coöperation in the matter of Ministerial Relief.

In the First place, the Trustees of the Fund for Ministers of Connecticut will provide the pensions for all Congregational ministers, or members of their families, who need assistance within the state. The National Society will have no pensioners in the state of Connecticut unless it should be in the case of one whose entire work has been outside of Connecticut, and who only happens to reside there in the closing years of his life, and then only on recommendation of the Trustees of the Connecticut Fund.

In the Second place, the churches of the state are asked to forward all their contributions for ministerial relief to Rev. Joel S. Ives, the treasurer of the Connecticut Fund for Ministers in Hartford.

Third: That at the close of the year after due consideration of the needs of beneficiaries in Connecticut, the surplus of moneys on hand be forwarded to the Congregational Board of Ministerial Relief in New York.

Fourth: The literature relating to the cause of ministerial relief circulated in the churches of the state of Connecticut shall be under the joint announcement of the Connecticut Fund for Ministers and the Congregational Board of Ministerial Relief.

Fifth: Rev. Wm. A. Rice, secretary of the Congregational Board of Ministerial Relief, will be available to speak in behalf of this united work, as he may be desired, in the churches of Connecticut.

It is a matter of great pleasure to the members of the Congregational Board of Ministerial Relief to be able to announce the above hearty and cordial plan of coöperation, which they believe will result in increased interest and enlarged gifts for this important cause within the bounds of Connecticut.

### ANOTHER WORD ABOUT CLOTHING

The friends of the old ministers will appreciate the fact that we can only use second-hand clothing when it is in a fairly good condition. It does not need to be new, but should be respectable. The call for help along this line has never been more pressing than this winter.

Let us enumerate a few things that are asked for, not all clothing, as you will see. Possibly some of our readers would be glad to send us the money to purchase some of these needed articles: Winter underwear, stockings and shoes, children's clothing of all kinds, overcoat for a boy of fifteen, men's clothing and overcoats, a cloak, coats and dress skirts and shirt waists for women, warm wrappers and dressing jackets for invalids, woollen hood for an elderly lady, night dresses and shirts, winter weight; undershirts, muslin, sheets, pillow-cases, blankets, table linen, a red-letter Bible, a razor and a cook stove.

We can furnish any of the women's societies of our churches, desiring to prepare a box or barrel, the names, together with a list of the articles most needed.

Articles of clothing may be sent by express, prepaid, to Secretary Rev. William A. Rice, Room 523, 287 Fourth Avenue, New York, at any time. Boxes and packages are made up from such articles and sent from the office.

# NATIONAL FEDERATION OF WOMAN'S CONGREGATIONAL STATE HOME MISSIONARY ORGANIZATIONS

## President—

MRS. B. W. FIRMAN  
1012 Iowa Street, Oak Park, Illinois

## Vice-Presidents—

MRS. JAMES L. HILL, Salem, Massachusetts  
MRS. F. G. EGGERT, Portland, Oregon  
MRS. H. B. WEY, Atlanta, Georgia

## Secretary—

MRS. G. H. SCHNEIDER  
1566 Adams Street, Chicago, Ill.

## Treasurer—

MRS. H. A. FLINT  
604 Willis Avenue, Syracuse, New York

## Editorial Secretary—

MRS. L. P. ROWLAND  
369 Fountain St., Grand Rapids, Mich.

## PROGRAM FOR W. H. M. U.

January, 1910.

### CHRISTIAN EDUCATION IN UTAH

#### CONGREGATIONAL EDUCATION SOCIETY

- I. THE PLEASANT LAND OF UTAH.
  - (a) The People and Their Work.
  - (b) Present Conditions in the Schools.
  - (c) Promising Outlook for the Future.
- II. THE CONFLICT IN UTAH.
  - (a) Mormon versus Gentile.
  - (b) Material, Political and Religious Side of Mormonism.
  - (c) The Cosmopolitan Character of the People.
- III. CHRISTIAN EDUCATION IN UTAH.
  - (a) Location of Our Denominational Schools.
  - (b) Their Purpose and Achievement.
  - (c) Their Needs and Our Responsibility.

Nature has been lavish of her choicest gifts to Utah. It is a land of crystal lakes and snow-capped mountain peaks. The Mormons are essentially an agricultural people, and their untiring industry has transformed these fertile valleys into fruitful gardens. Will not some of the many tourists who annually cross and recross the country give to their local societies personal impressions and photographs of this "pleasant land"? Who are the people of Utah? They have come from every state in the Union, and the spirit of organized propagandism has brought recruits from every nation in Europe.

One writer says:

"The leaders of the Mormons started from Vermont, and were of lineage as good as that of anybody. Add to this the far larger number of those who have come from foreign lands to the free land of Utah, one finds there strange characters; younger sons of noble families, bold adventurers, enterprising young capitalists, and hardy miners."

Read in this connection a leaflet of the Education Society, "That Boy from Utah."

Our schools are located in Coalville—a mining town strongly Mormon; in Heber, where the work goes forward in spite of persistent opposition, and in Lehi, where barriers erected long ago have given way before the Christian sanity and courtesy of our teachers. Over in Ashley Valley, the newest and most hopeful of all our schools has been established at Vernal, where enlarged and better equipped buildings are sorely needed. There is also the work at Bountiful, steadily shedding a broad light in a darkened community; and last, Procter Academy, at Provo City, that celebrated its silver anniversary upon November 20, 1908. Upon that occasion the citizens of Provo, without regard to creed or race, presented to the school an offering of 1,122 silver dollars. Was not this a noble tribute to the consecrated service of the faithful men and women who have



wrought in this school for twenty-five years?

Rev. Edward S. Tead writes, in regard to the work in Utah:

"The Society has just purchased a lot of land adjoining our academy property in Provo, containing a house and sufficient land to accommodate our school children with a play-ground. The new house will be thrown open and provide three new rooms.

"At Vernal there is the Willcox school with 100 pupils. We could have 200 just as well if we could erect a dormitory and enlarge our present building. The Uintah Indian Reservation has been thrown open, into which are going large numbers of Gentiles with their families. They are looking to our Willcox school for accommodations for their sons and daughters, and we cannot accommodate them.

"By reason of the success of the American party in Salt Lake City, a party hostile to Mormons, Gentiles will be attracted to the city and state. The local fight against Mormonism is on and every advance is won by stout fighting.

"We should provide for the Gentiles in Utah as well as combat the pernicious doctrines of Mormonism. The strongest home missionary influences in Utah to-day are the schools of the Congregational Education Society."

There is much valuable literature that will be furnished upon application to Rev. Edward S. Tead, 14 Beacon street, Boston, Mass. There are extracts from the Annual Report, up-to-date letters from the teachers in the several schools, and much illuminating material concerning the Mormons. Do not fail to secure the literature, free for the asking.

### A CALL TO PRAYER

The Council of Women for Home Missions (Interdenominational) has selected Thursday, Feb. 24th, as a Day of Prayer. The program is prepared this year by the Christian Women's Board of Missions, and is entitled "Help Christ Win America." It includes responsive readings, but is largely a service for prayer, with clear, definite statement for each section of country and peoples to be remembered. The programs (at 50 cents per hundred) can be obtained of our Congregational member of com-

mittee on Day of Prayer, Miss D. E. Emerson, 287 Fourth Avenue, New York. It is hoped that officers of all state organizations will arrange to fill orders received from their auxiliaries.

The Council of Women suggests that, so far as practicable, this be made a union service of prayer. In order to secure coöperation, we recommend that, if some other denomination should not take the initial steps necessary in forming a Committee of Arrangements, the Congregational W. M. S. confer with women's societies of other denominations in the locality, as to possibility for such a meeting, the time and the place. With one accord let us come together for prayer on Thursday, Feb. 24th.

Our first general observance of the Day of Prayer was in February, last year, and was most encouraging. Over 3,000 copies of programs were sent out in response to requests from officers of sixteen of our state organizations. Where the time was too limited, in receiving the notice, to arrange for union meetings, many Women's Societies held their own separate prayer meetings, the influence of which was felt throughout the year. Messages received from the union meetings were as follows:

"A union meeting was held with the Congregational, Baptist, Methodist and Free Baptist churches. The ladies expressed their pleasure in meeting, and wished they could have more like it."

"We had a good union meeting, in charge of the presidents of four local societies; between 55 and 60 were present. Many expressed approval of a union service."

"We had a union meeting with representatives from six churches, including the Universalist and Episcopal; fifty to sixty ladies present. The ladies grasped the opportunity for fellowship."

The experience of last year encourages us to hope and to work for a widespread observation of this Day of Prayer.

# ACKNOWLEDGMENTS OF RECEIPTS

## Congregational Home Missionary Society

J. T. Brinckerhoff, Assistant Treasurer

November, 1909

### MAINE—\$98.60.

Bangor: G. H. H., 5. Bucksport: Elm St., 25.50. Cumberland Mills: J. E. W., 25. Freeport: A. M. S., 1. Madison: Rev. F. H. M., 10.10. Minot Centre: 27. South Windham: W. F. H., 5.

### NEW HAMPSHIRE—\$7,527.05 (of which legacies, \$7,335).

N. H. H. M. Soc., A. B. Cross, Tr., 120.15. Bartlett: 12. Brookline: 5. Derry: Estate of Mrs. S. N. Barker, 1,425. Hooksett: 2. Keene: Estate of Ezra Livermore, 3,410. Lee: 18. Manchester: 5. Peterboro: F. A. T., 23.40. Portsmouth: Estate of M. J. Lund, 2,500. Royalston: P. S. N., 2. Tamworth: 2.50. Whitefield: Mrs. J. R., 2.

### VERMONT—\$335.50 (of which legacy \$156.11).

Vermont Dom. Miss Soc., J. T. Ritchie, Treas., 122.24.

Burlington: A Friend, 10. Fairfax: Mrs. H. B. B., 1. Fairhaven: F. H. S., 2. Hartford: 29.15. Newport: A Friend, 10. North Bennington: 5. Norwich: Legacy of Miss M. A. Dutton, 156.11.

### MASSACHUSETTS—\$25,643.17 (of which legacies, \$22,385.44).

Mass. H. M. Soc., Rev. H. N. Hoyt, Tr., 1,035.09.

Amesbury: Main St., 39.19; M. P. S., 2. Andover: C. L. T., 5. Ashfield: H. T., 5. Boston: Park St., A Friend, 1; A Friend, 95; A Friend, 50. Bridgewater: W. F. L., 1. Cambridge: Mrs. E. S. F., 25. Charlston: A Friend, 1. Chelmsford: Miss M. S. L., 1. Clinton: E. P. S., 2. Colerain: 5. Dalton: W. M. C., 50. Dedham: M. G. B., 20. East Northfield: E. S. H., 3. Easton: Evan., 16.46. Essex: 22; S. S., 10. Fitchburg: S. N. H., 15; A Friend, 5. Florence: F. N. L., 10. Grafton: Estate of H. M. Stone, 164. Greenfield: Mrs. H. S., 50c. Haverhill: West S. S., 18.92; S. N. K., 500; Friends, 6. Hyde Park: Miss I. J. P., 5. Lawrence: F. E. W., 1. Lee: N. I. S., 2. Lenox: Miss C. C. S., 5. Leominster: F. A. W., 15. Lowell: Estate of M. E. Tyler, 7,722.07; W. G. W., 5. Lunenburg: 5.75. Marblehead: A Friend, 1. Melrose Highlands: G. W. B., 1. Middleboro: Miss C. S. P., 2. Milton: E. T. C., 5. Monson: 100. Newburyport: Estate of Mrs. M. H. Dodge, 500; Estate of H. H. Savory, 16.56; Belleville, 84.45. Northampton: E. W. F., 10; A Friend, 1; Mrs. J. H. S., 10. North Cambridge: J. E. D., 5. North Chelmsford: Second, 7. Norwood: First, 88.35. Pittsfield: A Friend, 15. Plymouth: Estate of Amasa Holmes, 3. Rutland: N. I. S., 5. Salem: South, 22.55. Southbridge: J. E. H., 10. South Deerfield: Miss J. A. S., 1; Mrs. L. M. S., 5. South Framingham: Miss B. M. C., 1; F. S. H., 1.50; F. J. S., 25. Sunderland: Miss H. F., 1. Springfield: 10; Estate of Eliz. L. Warriner, 13,870.06; North, 37.55; S. C. F., 5. Taunton: Miss M. A. M., 1; C. M. R., 75. Wakefield: C. A. B., 5. Walpole: Second, 14. Waltham: M. A. C., 8. Westboro: Miss L. G. P., 5. Westminster: First, 42.42. West Newton: Mrs. S. F. G., 1. West Springfield: H. M. B., 100; E. B., 25. Whitinsville: S. E. W., 10. Williamsburgh: H. E. J., 100. Williamstown: J. H. H., 5. Winchester: J. G. H., 1; Mrs. H. S. H., 5; W. H. M., 20; W. I. P., 5. Worcester: Es-

tate of Mrs. H. W. Damon, 112.75; H. H. M., 5.

Woman's H. M. Assoc., Mass., Miss E. A. Smith, Asst. Tr., 390.

### RHODE ISLAND—\$10.00.

Providence: J. W. D., 10.

### CONNECTICUT—\$1,276.53.

Missionary Soc. of Conn., J. S. Ives, Tr., 304.14. Berlin: Mrs. L. C. H., 2. Bridgeport: South L. Ben. Fund, 39.75; Mrs. P. G., 1. Bristol: M. F. M., 15. Darien: 65.50. Falls Village: 25. Franklin: 20. Hartford: Mrs. F. B. C., 100; H. S. K., 10; Mrs. M. A. W., 20; Y. M. H. M. Club, 25. Manchester: Second, 119.47. Meriden: W. N. C., 25. Middlebury: 42.77. Middletown: 45.11. Middletown: First, 25. New Haven: Dwight Place, 86.93. Newtown: A Friend, 1. North Haven: 51.37. North Woodbury: 18.50. Old Lyme: Mrs. E. M. C., 100. Pine Orchard: A Friend, 10. Plainville: Mrs. W. C., 4. Sherman: W. B. H., 25. Stafford Springs: Mrs. G. H. B., 1. Stonington: First, 50. Terryville: Mrs. M. S. G., 10. Weston: 13.20. Woodbridge: 20.79.

### NEW YORK—\$344.36.

N. Y. H. M. Soc., C. W. Shelton, Tr., 16.46. Albion: Mrs. G. G. A., 1. Binghamton: Mrs. R. W. B., 2. Bridgewater: A Friend, 2. Brooklyn: Clinton Ave. and Atlantic Ave. Chapel, 10.29; Lewis Ave. Bible School, 25; South S. S., 25; Willoughby Ave., 4.71; C. A. C., 5; Mrs. C. L. D., 1; G. W. M., 25. Clifton Springs: F. A. M. E., 5. Cortland: Mr. and Mrs. A. W. W., 5. East Greenbush: A Friend, 1. Friendship: J. M. R., 3. Gloversville: Mrs. M. D. M., 1. Greene: First, 32.40. Groton: A. G. C., 5. Massena Centre: Mrs. E. C. R. S., 5. N. Y. City: Miss E. L. J., 5; F. A. F., 100; W. H., 3; Miss E. L., 20. Rensselaer Falls: 2.50. Sherburne: W. M. S., 38. Spencerport: H. F. G., 1.

### NEW JERSEY—\$112.00.

East Orange: First, 61; A Friend, 20. Glen Ridge: S. S., 10. Newark: V. S. C., 1. Upper Montclair: Christian Un., 20.

### PENNSYLVANIA—\$89.42.

Received by Rev. A. E. Ricker, Germantown, First, 7.50; Mt. Carmel, First, 3.25; South Sharon, 5; Sugar Grove, J. M., 1. Total, \$16.75.

Cherry Grove: Danish, 23.25. McKeesport: Swedish, 5. Meadville: Park, 19.92. Ridgeway: Mrs. P. L., 8. Titusville: Swedish, 2.50. Ulster: S. B. W., 2.

Woman's H. M. Soc., Mrs. David Howells, Tr., Philadelphia, Park, 12.

### MARYLAND—\$37.63.

Baltimore: Associate, 32.63. Luther-ville: A Friend, 5.

### DISTRICT OF COLUMBIA—\$127.50.

Washington: First, 127.50.

### GEORGIA—\$14.37.

Fredonia: Barnesville, 14.37.

### ALABAMA—\$10.00.

Bascom: 3. Newtons Chapel: 2. Midland City: Christian Hill, 5.

### LOUISIANA—\$10.00.

Kinder: First, 10.

### TEXAS—\$40.00.

Dallas: Central, 40.

### ARIZONA—\$7.85.

Tombstone: First, 7.85.

**TENNESSEE—\$20.00.**

Harriman: J. A. M., 5. Johnson City: F. A. C., 15.

**KENTUCKY—\$8.00.**

Berea: J. W. R., 8.

**OHIO—\$101.82.**

Ohio Cong. Conf., J. G. Fraser, Tr., 97.32. Brighton: 1.50. Rochester: 2. Wauseon: C. F. G., 1.

**INDIANA—\$28.75.**

Received by Rev. W. G. Puddefoot, Elkhart, 8.75.

Fairmount: First, 10. Michigan City: 10.

**ILLINOIS—\$135.25.**

Received by Rev. M. E. Eversz, D.D., Chicago: First, German Ev. Luth., 25; Brothers' Meeting, Mayfair, 7. Fall Creek: St. Johannes German, 33. Wankegan: Ebenezer German, 5. Total, 70.

Oak Park: Harvard, 5; A Friend, 1. Princeton: Mrs. A. R. C., 10. Rollo: 10. Sandwich: J. M. S., 10. Wheaton: College, 29.25.

**MISSOURI—\$5.00.**

Webster Groves: Mrs. E. A. J., 5.

**MICHIGAN—\$41.06.**

Mich. Cong. Conf., C. A. Gower, Tr., 34.46. Benzonia: Mrs. M. E. C. B., 1. Fremont: 5.60.

**WISCONSIN—\$382.54.**

Wisconsin Cong. Assoc., H. W. Carter, D.D., Sec., 379.54. Boscobel: M. M. R., 1. Racine: Mrs. M. A. E. F., 2.

**IOWA—\$1,065.00 (of which legacy, \$500).**

Iowa H. M. Soc., A. D. Merrill, Tr., 48. Glenwood: Mrs. J. W. M., 2. Grinnell: Estate of Miss Julia Brainerd, 500. Keosauqua: Life Member, 10; L. V., 500. Otho: L. H., 5.

**MINNESOTA—\$834.03 (of which legacy, \$400.00).**

Received by Rev. G. R. Merrill, D.D. Ada: 6.87. Barnesville: Addl., 6. Minneapolis: First, 47.85. Oak Park: 3; Park Ave. C. E., 15. Plymouth: 148.23. For Biwabik Circuit, A. P. S., 25; Friends, 25. Round Prairie: 9.25. Total, 286.20.

Gaylord: 7. Hopkins: Mizpah, 4. Lake City: Swedish Salem, 4.35. Mazeppa: 10. Minneapolis: First, 77.15; M. J., 5. Northfield: Mrs. S. C., 1. St. Paul: Estate of Anson Blake, 400. Spring Valley: 27.33. Wadena: 12.

**KANSAS—\$1.00.**

Hamlin: Mrs. S. K. S., 50c. Munden: J. R., 50c.

**NEBRASKA—\$113.00.**

Neb. Cong. H. M. Soc., Rev. S. I. Hanford, Sec., 50.

Butte: Zions German, 8. Naper: Christ's German, 10. McCook: German, 20. Sutton: German, 25.

**NORTH DAKOTA—\$342.80.**

Received by Rev. E. H. Stickney: Cayuga: 25. Edmunds: 2.25. Elbowoods:

25. Jamestown: S. S., by Mrs. E. H. Stickney, Treas., H. M. Union, 5. Melville: 3.75. Rocky Butte: 10. Tappen: Malcom Township, 5. Total, 76.

Blaisdell: S. S., 55. Palermo: S. S., 83c. Blue Grass: St. Marks German, 20. Colfax: 2.50. Eldridge: 6. Esmond, Hesper and Maddock: 10. Glen Ullin: German, 100. Gwinner: 5. Harvey: German, 50. Heaton: First, 40. Jamestown: 20. Niagara: 4. Prairie Home: S. S., 32c. Reeder: 4.50. Smith: 1.10. Wyndmere: 2.

**SOUTH DAKOTA—\$592.26.**

Received by Rev. W. H. Thrall: Ashton: 5. Chamberlain: 4.43; S. S., 1.57; C. E., 2. Drakola: 12.75. Elk Point: 17.75. Iroquois: J. B., Gideon Band Fund, 125. Lake Henry: 10. Lake Preston: 58.21. Sioux Falls: W. H. B., Gideon Band Fund, 5; Rev. F. F., D.D., Gideon Band Fund, 15.25. Spearfish: 47.75. Winfred: 3. Total, \$307.71.

Beresford: Mrs. H. S. B., 1.50. Bryant: 12.50. Cottonwood: United, 1.55. Eureka: German Parish, 60. Fairfax: German, 8. Hosmer: 41. Parkston: German, 40. Woman's H. M. Un., Mrs. A. Loomis, Tr., 120.

**COLORADO—\$43.50.**

Berthoud: First German, 5. Colorado Springs: P. E. H., 25. Denver: W. E. S., 10. Fort Morgan: First German, 3.50.

**WYOMING—\$1.00.**

Pinedale and Big Piney: 1.

**MONTANA—\$22.45.**

Columbus: W. M. U., 9. Custer: 3.05. Huntley: 40c. Dillon: R. C., 10.

**IDAHO—\$19.35.**

Genesee: First, 19.35.

**CALIFORNIA, NORTH—**

Erratum. Reported in October by error, \$5.

**CALIFORNIA, SOUTH—\$11.00.**

Los Angeles: Miss M. G. H., 10. Pasadena: M. L. M., 1.

**OREGON—\$30.75.**

Portland: Ebenezer German, 25. Rainier: First, 5.75.

**WASHINGTON—\$10,902.87 (of which legacy, \$9,400.00).**

Wash. Cong. H. M. Soc., Rev. H. B. Hendley, 1,000. Chewelah: First, 21. Machias: First, 5.87. Ritzville: Salems, German, 30; Zions German, 40; Warden, Zions German, 5. Seattle: Estate of S. L. Denney, 9,400. Tacoma: Miss A. H., 1. Washington: Pacific Conf. Ger., 400.

**HAWAII—\$1.00.**

Honolulu: A Friend, 1.

**NOVEMBER RECEIPTS.**

Contributions .....	\$10,204.86
Legacies .....	40,176.55
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Interest .....	\$50,381.41
Literature .....	1,262.47
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Total .....	74.54
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Total .....	\$51,718.42

## The American Missionary Association

H. W. Hubbard, Treasurer

Receipts for November, 1909

### The Daniel Hand Educational Fund for Colored People

Income for November .....	\$1,961.00
Previously acknowledged .....	9,900.00
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	\$11,861.00

### Current Receipts

MAINE—\$1,264.38 (Donations \$231.04, Legacies \$1,033.34).

Bridgton: First Ch., 1.00. Cherryfield: "Busy Bees," package goods for Saluda,



N. C. Fryeburg: Ch., 10. Kennebunk: Union Ch., 5. Lewiston: Pine St. Ch., 30; Miss Blanche Barrows, for S. A., Greenwood, S. C., 5. New Gloucester: Ch., 38.75. Scarborough: First Ch., 15.35. South Portland: Bethany Ch., 5. Waterville: Winslow Ch., C. E., for S. A., Toulaloo U., 25.

Woman's Home Missionary Union of Maine, Mrs. Helen W. Davis, Treasurer: Lewiston: Pine St., for S. A., Fisk U., 50. Sandy Point: 3. South Freeport: 6.04. Cumberland Conference: 4.40. Washington Conference: 2.50. Waterville: 30. Total, \$95.94.

#### Legacies.

Augusta: Joel Spaulding, 33.33. South Berwick: John H. Plumer, 333.34. Thomaston: Edward P. George, 666.67.

**NEW HAMPSHIRE**—\$1,058.36 (Donations \$225.02, Legacies \$833.34).

Antrim: Ch., 8. Bartlett: Ch., 7.20. Chester: Ch., 6.16. Claremont: First Ch., 17.44. Greenland: Ch., 23.25. Hooksett: Ch., 2. Hopkinton: Ch., 29. Keene: First S. S., 50 (25 of which for Saluda, N. C., and 25 for Grand View, Tenn.). Lyme: Ch., 51. Manchester: South Main St. Ch., 9.26. Newfields: Ch., 6.71. Penacook: Mission Band, for S. A. at Grand View, Tenn., 15. Troy: W. M. S., bbl. goods for Kings Mountain, N. C.

#### Legacy.

Portsmouth: Martha J. Lowd, 2,500 (reserve legacy, 1,666.66), 833.34.

**VERMONT**—\$1,106.55 (Donations \$102.05, Legacies \$1,004.50).

Charlotte: Ch., 12.44; Ladies' Aid Society, for S. A., Greenwood, S. C., 5. Lyndonville: Ch., 45. Newport: "A Friend of the Work", 10. Rochester: Ch., 10.30; "Homeland Club," for Dorchester Acad., 10. Thetford: First Ch., 9.31.

#### Legacies.

Barnet: Caroline Holmes, 750. Bennington: A. M. Harwood, 94.04. Brandon: Lydia G. Case, 158.33. East Hardwick: Martha S. Stone, 2.13.

**MASSACHUSETTS**—\$7,972.84 (Donations \$5,819.05, Legacies \$2,153.79).

Amesbury: Main St. Ch., 25.64. Andover: Rev. C. C. Starbuck, for S. A., Talladega College, 2. Ashburnham: Ch., 19.93. Attleboro: Second S. S., 11.81. Bedford: "United Workers, bbl. goods for Saluda, N. C. Boston: Shawmut Ch., 119.39; Union Ch., 129.03. Boxford: First Ch., 27.61; Second Ch., 5. Braintree: "Thayer Class," bbl. goods for Marion, Ala. Bridgewater: Central Square Ch., 16.80. Brighton: S. S., for S. A., Fisk U., 10. Brookline: Harvard Ch., 203.12. Cambridge: Pilgrim Ch., 21.87. Chelsea: Central Ch., W. M. S., for Wilmington, N. C., 8. Chicopee Falls: Second Ch., 20.10. Clinton: S. S., 10; Orra L. Stone, for furnishing room at Saluda, N. C., 1. Danvers: Maple Street Ch., 80.41. Dedham: First Ch., 82.32. Deerfield: Orthodox Ch., 3.75. Easthampton: First Ch., 15.41. East Douglas: Sarah C. Hunt, 3. Everett: Mystic Side Ch., 8.60. Fall River: Central Ch., Beneficent Soc., for Andrews Hall, Talladega College, 30. Foxboro: "A Friend," for Kings Mountain, N. C., 1. Hatfield: Ch., 54.65. Haverhill: Algernon P. Nichols (deceased), 4,000 (less expenses, 542.95), 3,457.05; West S. S., 9.46. Haydenville: Ch., 3.50; S. S., 1.84. Holbrook: Winthrop Ch., 102.43. Holyoke: J. K. Judd, 75; Miss Doris L. Smith, for S. A., Grand View, Tenn., 10; "Airlinsha" Soc., box goods for Saluda, N. C. Interlaken: Ch., 12.72. Lawrence: "A Friend," for Lynn, N. C., 5. Leominster: Orthodox Cong. Ch., 59.34. Lowell: "Friends" in Kirk St. Ch., 25. Lynn: First Ch., 2.45. Mansfield: S. S., Sunshine Club, for S. A., Saluda, N. C., 25. Melrose: S. S., 2.45.

Melrose Highlands: Ch., 82.70. Middleton: Ch., 2. Milford: Ch., 42.37. Monson: Ch., 100. Northampton: Edwards Ch., Woman's Aux., bbl. goods for Marshallville, Ga.; Eliot Guild, for Marion, Ala., 15; Mrs. Adelaide Kneeland, for Marshallville, Ga., 10. North Chelmsford: Second Ch., 5. Oxford: "Fox and Geese" Soc., box goods for Saluda, N. C. Peabody: Miss Anna Thacher, bbl. goods for Marshallville, Ga. Petersham: Elizabeth B. Dawes, 120. Pittsfield: Second Ch., 3.36. Provincetown: Ch. of the Pilgrims, 6.25. Quincy: Finnish Ch., 2. Salem: South Ch., 14.22. Sandwich: Miss Eva Clark's S. S. Class, bbl. goods and 1.34 for freight to Saluda, N. C. Saugus: Ch., 6. Somerset: Ch., 10. Somerville: First Ch., 6.37. Southampton: Ch., 13.80. South Dennis: Miss E. H. Underwood, for Grand View, Tenn., 1. Springfield: Memorial Ch., Adult Bible Class, for Wilmington, N. C., 8; W. H. M. S. of Memorial Ch., for Wilmington, N. C., 8; Park Ch., King's Daughters for Wilmington, N. C., 8; T. A. Glenn, for S. A., Jos. K. Brick School, Enfield, N. C., 8. Sterling: Ch., 4. Taunton: King's Daughters of Union Ch., bbl. goods for King's Mountain, N. C. Topsfield: Ch., 12.50. Turners Falls: First Ch., 8.71. Upton: First Ch., 15.11. Uxbridge: First Evan. Ch., 23.39. Walpole: Second Ch., 24.25. Wayland: Ch., 21.75. Wellesley: Miss Alma Morse, for S. A., Grand View, Tenn., 10. West Barnstable: Ch., 3. West Bridgewater: Mrs. E. Thayer, for King's Mountain, N. C., 5. West Hampton: L. B. Society, for Wilmington, N. C., 16. West Medway: Ch., 15. West Springfield: First Ch., for Pleasant Hill, Tenn., 55.75. Worcester: C. H. Morgan, one Jersey calf, for Jos. K. Brick School. Wrentham: L. M. Soc., box goods for Marshallville, Ga.

Woman's Home Missionary Association of Massachusetts and Rhode Island, Miss Lizzie D. White, Treasurer: Brockton: First Ch., S. S. Class, through Ladies' Auxiliary, for S. A., Saluda Seminary, 12.50. Merrimac: Girls' Mission Band for Grand View, Tenn., 4. Waltham: L. B. S., for Scholarship Gregory Inst., Wilmington, N. C., 8. W. H. M. A., 400 (390 of which for salaries and to const. Miss Amy Burr Clarke L. M., and 10 for Chinese). Total, \$424.50.

#### Legacies.

Amherst: L. S. Baker, 327.50; Edmund Hobart, 338.13. Arlington: Maria E. Ames, 41.67. Athol: Sarah M. Foster, 166.67. Boston: Mary E. Hidden, 100; Elizabeth C. Parkhurst, 20; Elizabeth C. White, 172.25. Brookline: Mrs. Rebecca B. Stetson, 3.33. East Charlemont: Lyman Whiting, 354.27. Enfield: J. B. Woods, 53.34. Fitchburg: Harriet T. Burnap, 316.67. Grafton: Harvey M. Stone, 164 (reserve legacy, 109.34), 54.66. Newburyport: Mary H. Dodge, by Webster Dodge, Exec., 500 (reserve legacy, 333.34), 166.66. Plymouth: Amasa Holmes, 3 (reserve legacy, 2), 1. Worcester: Harriet Wheeler Damon, 112.75 (reserve legacy, 75.16), 37.59.

**RHODE ISLAND**—\$2,343.45 (Donations 235.66, Legacy 2,107.79).

Kingston: Ch., 89.66. Providence: Union Ch., 81; Miss Helen Lathrop, mother and sister, for Marshallville, Ga., 60; Mrs. A. G. Thompson, 5.

#### Legacy.

Pawtucket: Abner Atwood, 2,107.79.

**CONNECTICUT**—\$5,764.79 (Donations \$2,748.50, Legacies \$3,016.29).

Bristol: Ch., 26. Canaan: W. M. S., Pilgrim Ch., bbl. goods for Thomasville, Ga. Cheshire: Ch., 32.28. Colechester: C. E., 5. Deep River: S. S., 33.48 (20 of which from Primary Dept.), for S. A., Joppa, Ala. Derby: Second Ch., 49.71; Second S. S., 2.91.

**East Canaan:** L. A. Soc., bbl. goods for Thomasville, Ga. **East Windsor:** First Ch., 20.45. **Glenbrook:** "Glenbrook Missionary Society," for furnishing five rooms at Saluda Seminary, 125. **Granby:** South Ch., 12. **Hartford:** Farmington Ave. Ch., 31.96; Warburton Chapel S. S., 15.25. **Manchester:** Second Ch., 332.34. **Mianus:** Mrs. C. B. Allyn, for Kings Mountain, N. C., 5. **Middletown:** Third Ch., 12.80. **New Britain:** Mrs. S. A. Strong, for furnishing new school building at Saluda, N. C., 100. **New Canaan:** Ch., 25.65. **New Haven:** Humphrey St. Ch., 27.91; Ch. of the Redeemer, additional, 3. **Newington:** S. S., for Marshallville, Ga., 25. **New Milford:** Primary S. S. Class, for Alaska Mission, 3. **North Madison:** C. E., 7.40. **North Woodbury:** North Ch., 14.22. **North Woodstock:** L. A. Soc., bbl. goods for Thomasville, Ga. **Norwich:** First S. S. for work in Porto Rico, 19.05; Miss Delia Leavens Fund, for Saluda Seminary, Saluda, N. C., 235.88; Mrs. Osgood, for Hospital Bldg., Talladega College, 100. **Plymouth:** S. S., for Wilmington, N. C., 8; Miss Nellie Candee, for Wilmington, N. C., 8. **Putnam:** Second Ch., 43.18; W. M. S., Second Ch., bbl. goods for Thomasville, Ga., 11.21. **Sharon:** First Ch., 8.44. **Simsbury:** Ch., 21.38. **South Coventry:** First C. E., for scholarship at Gregory Institute, Wilmington, N. C., 8. **South Manchester:** Center Ch. C. E., for furnishing room at Saluda, N. C., 3.10. **South Norwalk:** First Ch., Woman's Association, 390 (130 of which for Kings Mountain, N. C., 130 for Marion, Ala., and 130 for Moorhead, Miss.). **Southport:** Ch., 358 (308 of which for Cape Prince of Wales Mission, Wales, Alaska. **Stamford:** First Ch., 60.84; "A Friend," for furnishing room at Saluda, N. C., 20. **Snfield:** Ch., 25.03. **Taftville:** S. S., Lincoln Mem., 12. **Toiland:** Primary S. S., for S. A., Marion, Ala., 4. **Washington Depot:** S. J. Nettleton, 5. **Watertown:** First Ch., 90. **West Torrington:** S. S., for Wilmington, N. C., 8. **Winsted:** Second Ch., 39.12. **Woodstock:** First Ch., 22.16.

Woman's Congregational Home Missionary Union of Connecticut. Mrs. J. B. Thomson, Treasurer. **Franklin:** W. H. M. Soc. for scholarship at Thomasville, Ga., 8. **Hartford:** South Ch., by Mrs. A. T. Tomlinson, for scholarship Gregory Institute, 8; Mrs. F. B. Cooley, for Grand View, Tenn., 100. **Bridgeport:** South Ch., L. B. S., for Santee, Neb., 39.75. **New Canaan:** Aux., 26. **New Haven:** Mrs. Williston Walker's Class of Girls for furnishing room at Grand View, Tenn., 75. **Orange:** Aux., 48 (16 of which for S. A., Thomasville, Ga., 16 for S. A., Grand View, Tenn., and 16 for scholarship, Talladega College). **Stonington:** H. M. Soc., 33 (25 of which for scholarship at Grand View, Tenn., and 8 for scholarship at Gregory Inst.). Total, \$337.75.

#### Legacies.

**Berlin:** Harriet L. Edwards, 66.67. **Bridgeport:** Charles M. Minor, 139.47. **Bristol:** Andrew Ingraham, 136.16. **Dan-felton:** Rev. Luther H. Barber, 350. **Past-ford:** Thomas G. Huntington, 167; E. S. Huntington, 155.66. **Greenwich:** Milo Mead, 2,166.66.

**NEW YORK:** \$3,425.20 (Donations \$1,202.-79, Legacies \$2,222.41)

**Brooklyn:** Lewis Ave. Bible School, for salary, Kindergarten Dept., Talladega College, 75; South Ch., 198.87; South Ch. S. S., 25; Chas. A. Clark, 2; "Friends," for Cotton Valley, Ala., 5. **Buffalo:** Mrs. Sarah C. Whittemore, for American High-landers, 20. **Cedarhurst:** Mrs. Davison's S. S. Class, bbl. goods for Marion, Ala. **Churchville:** Ch., 11.70. **Cortland:** H. E. Ranney, for Hospital Bldg., Talladega College, 50. **East Bloomfield:** Mrs. Eliza S.

Goodwin, 4.50. **Flushing:** Broadway S. S., for furnishing room at Saluda, N. C., 19. **Gloversville:** First Ch., 122.08. **James-town:** First Ch., 157.26. **New York:** Pilgrim Ch., Ladies' Soc., bbl. goods for Marion, Ala.; "J. W. C.," for building addition to School House, Pleasant Hill, Tenn., 75; "J. W. C.," for Building Fund, Peabody Acad., Troy, N. C., 10; C. G. Phillips, for Black Mountain Acad., 75. **Mannsville:** Ch., 6. **Moravia:** First Ch., 32.50. **Mt. Vernon:** M. Max Miller, for S. A., Talladega College, 7. **Rensselaer Falls:** Ch., 3. **Smyrna:** Missionary Society of Congrega-tional Ch., 6. **Walton:** First S. S., 31.39. **Warsaw:** Ch., 19.62; W. M. S., bbl. goods for Thomasville, Ga. **Westmoreland:** Ch., 8.

Woman's Home Missionary Union of New York, Mrs. J. J. Pearsall, Treasurer: **Binghamton:** Mrs. R. S. Johnson, for Kings Mountain, N. C., 10. **Bridgewater:** C. E., for scholarship, Fisk U., 25. **Brook-lyn Hills:** Pilgrim C. E., for scholarship, Piedmont College, 5; Tompkins Ave. S. S., Philathea Class, for scholarship, Grand View, Tenn., 50. **Fairport:** W. H. M. U., for scholarship, Grand View, Tenn., 25. **Fairport:** W. M. U., for scholarship, Pied-mont College, 14. **Gasport:** W. H. M. S., for furnishing "Gasport Room" at Marion, Ala., 7.50. **Homer:** Aux., 35. **Rensselaer:** W. M. S., for S. A., Piedmont College, 6. **Richmond Hill:** Union Ch., W. M. S., 15 (10 of which for scholarship Fisk U. and 5 for Kings Mountain, N. C.). **Saratoga Springs:** New England Ch., Ladies' Union, for Goodrich Mem., Talladega College, 20. **Syracuse:** Rally Collection, 6.37. **Warsaw:** Loyal Volunteers, for S. A., Grand View, Tenn., 15. **West Winfield:** C. E., for Blanche Kellogg Institute, 5. Total, \$238.87.

#### Legacy.

**Sag Harbor:** H. P. Byram, 6,667.25 (re-serve legacy, 4,444.84), 2,222.41.

**NEW JERSEY:**—\$86.23.

**East Orange:** First Ch., 71.23. **Glen Ridge:** S. S., 10. **Nutley:** St. Paul's Ch., 5.

**PENNSYLVANIA:**—\$41.00.

**Canonsburg:** Thomas Jones, for S. A., Marion, Ala., 1. **Chestnut Hill:** Miss Mary Hebard, for S. A., Thomasville, Ga., 25. **Ridgway:** C. D. Osterhout, 15.

**OHIO:**—\$639.69.

**Center Belpre:** Ch., 10c. **Cincinnati:** Lawrence St. Ch., 11. **Cleveland:** J. L. Severance, for Hospital Bldg., Talladega College, 100. **Columbus:** First Ch., 225; Miss Lillie Crethers, for S. A., Beaufort, N. C., 4.50. **Elyria:** First Ch., Mission Study Club for Grand View, Tenn., 25. **Gomer:** Ch., 31. **Hudson:** Ch., 24.45; S. S., 2.61. **Jefferson:** First Ch., 17.50. **Lima:** Jr. C. E., Lincoln Mem., 1.30. **Lorain:** S. S. (Home Dept.) for Foy Cottage, Talla-dega, Ala., 1. **Mallet Creek:** York Ch., 2. **North Fairfield:** Ch., 5. **Oberlin:** First S. S., 23.58; Mrs. H. L. Mason, goods for Jos. K. Brick School. **Oxford:** "M. F. L.," 50. **Ruggles:** Ch., 18.84. **Saybrook:** Ch., 2.17. **Tallmadge:** Ch., 31. **Vermillion:** Ch., 7.50. **West Andover:** Ch., 2.

Woman's Home Missionary Union of Ohio, Miss G. B. Brown, Treasurer: **Alexis:** W. W., 2.63. **Austintown:** W. M. S., 2.40. **Berea:** L. M. D., Pleasant Hill, 5. **Char-lesburg:** W. M. S., 50c. **Cleveland:** Archwood, W. A., 5.68; Park, W. A., 5; Pilgrim W. A., 1.87. **Cuyahoga Falls:** C. E., 1.20. **East Cleveland:** East S. S., for scholarship, Pleasant Hill, Tenn., 20. **Gomer:** W. M. S., for Indian M., 3. **Lima:** W. M. S., 2. **Lock:** W. M. S., 3. **Madison:** C. E., 1.70. **Mari-etta:** Oak Grove, W. M. S., 1; Putnam C. E., 68c. **Marysville:** W. M. S., 1.21. **Mt. Ver-non:** C. E., 1.66. **Newark:** Plymouth L. A., 6.13. **Oberlin:** Second C. E., 1.20. **Rich-**



field: W. M. S., 1.70. **Toledo Central:** S. S., 10. **West Williamsfield:** W. M. S., 2.40. **Windham:** C. E., 1.20. **Youngstown:** Plymouth W. M. S., 1.20. Total, \$82.36, less the \$28.22 reported in October receipts from W. H. M. U. Total for November, \$54.14.

**MICHIGAN**—\$158.69 (Donations, \$150.72, Legacy \$7.97.)

**Calumet:** S. S., for Theological S. A., Talladega College, 37.50. **Chelsea:** First Ch., 8.20. **Detroit:** First S. S., 40. **Freemont:** Ch., 3.20. **Howell:** Mrs. Sarah E. A. Batcheler, 2; Miss Sarah Julia Batcheler, 1. **Lamont:** Ch. additional, 50c. **Litchfield:** S. S., bbl. goods for Marion, Ala.; J. R. C. E., for S. A., Marion Ala., 9.90. **Middleville:** Ch., 3. **Romeo:** Ch., 11.75. **Stanton:** Ch., 15. **Traverse City:** First Ch., 18.67.

#### Legacy.

**Detroit:** Emma R. Gray, by Chas. A. Warren, Admr., 23.93 (reserve legacy 15.96), 7.97.

**ILLINOIS**—\$627.19.

**Bunker Hill:** Ch., 5. **Chicago:** First German Evan. Ch., 8; Mayflower Ch., 1.52; Union Park Ch., 139.86; Dr. O. S. Davis, for Douglas Acad., Lawndale, N. C., 25; Mrs. Herrick, for S. A., Marion, Ala., 2; Victor F. Lawson, for Black Mountain Acad., 100; Miss Miller, in Sedgwick St. Ch., 3. **South Chicago:** Ch., 10. **Dover:** Ch., 19.55. **Dundee:** C. E. Soc., 15. **Galva:** First Ch., 25.28. **Mattoon:** Ch., 3.26. **Mo-line:** Second Ch., 14; Second S. S., 3.26. **Oak Park:** First Ch., 14.62. **Peoria:** First Ch., 50. **Prophetstown:** Ch., 10.64. **Rockford:** First Ch., 45. **Rollo:** Ch., 5. **Roscoe:** Ch., 4.40. **Sterling:** Ch., 23.70. **Tonica:** C. E., 5. **Wheaton:** Mrs. Norah Kellogg, for Kings Mountain, N. C., 5. **Yorkville:** Ch., 10.60.

Woman's Home Missionary Union of Illinois, Miss A. H. Standish, Treasurer: **Chicago:** Union Park W. S., 15. **Elgin:** S. S., for S. A., Grand View, Tenn., 10. **Gridley:** W. S., 3. **Hinsdale:** Kings Daughters, for Fisk U., 25. **Mattoon:** W. S., 5.50. **Mo-line:** First W. S., for S. A., Fisk U., 15. Total, \$73.50.

**WISCONSIN**—\$272.44.

**Beloit:** First Ch., 64.76. **Bruce:** Ch., 5. **Fort Atkinson:** "Friends," bbl. goods, for Marion, Ala. **Kinnickinnick:** Ch., 12. **La Crosse:** First Ch., 45. **Lake Mills:** Ch., 11.04. **Menomonie:** Mrs. Valeria A. Knapp, 50. **New Richmond:** Ch., 14.13. **Rio:** Ch., 7. **River Falls:** S. S., for Greenwood, S. C., 14. **Sparta:** First Ch., 19.51; J. G. Leete, 30.

**IOWA**—\$442.74.

**Belle Plaine:** Mr. and Mrs. James P. Henry, 10. **Cromwell:** Ch., 18. **Dubuque:** First Ch., 109.32. **Eldora:** Chas. McKeen Duren, for S. A., Grand View, Tenn., 50. **Magnolia:** Ch., 3; S. S., 5. **Marshalltown:** Ch., 8.20. **Monteure:** Ch., 26.75. **Moville:** Rev. W. P. Begg, 6. **Newton:** S. S., 5.05. **Nora Springs:** Ch., 1. **Olds:** Ch., 4.34. **Osage:** Ch., 61. **Taber:** Ch., 30.10. **Winthrop:** Ch., 7.20.

Woman's Home Missionary Union of Iowa, Mrs. H. K. Edson, Treasurer: **Council Bluffs:** W. M. S., 7. **Cromwell:** W. M. S., 5.46. **Glenwood:** W. M. S., 4.97. **Grinnell:** C. E., 8. **Independence:** Mrs. Potwin, 10; Miss Potwin, 5. **Mason City:** W. M. S., 5. **Osage:** W. M. S., 20. **Red Oak:** C. E., 4.25. **Shenandoah:** W. M. S., 13.10. **Whiting:** W. M. S., 15. Total \$97.78.

**MINNESOTA**—\$165.15.

**Ada:** Ch., 3.99. **Litchfield:** Mrs. Farman (deceased) for Lincoln School, Meridian, Miss., 50. **Minneapolis:** Lowry Hill S. S., for S. A., Talladega College, 21.88; Ply-

mouth Ch., 42.35. **St. Paul:** Merriam Park, Olivet Ch., 13.20. **Spring Valley:** First Ch., 8.73. **Stewartville:** Ch., bbl. goods for Moorhead, Miss. **Wadena:** Ch., 10.

Woman's Home Missionary Union of Minnesota, Mrs. C. D. Siehl, Treasurer: **St. Paul:** Park S. S., for S. A., Piedmont College, 15.

**MISSOURI**—\$19.70.

**St. Joseph:** Tabernacle Ch., 19.70.

**KANSAS**—\$59.15.

**Fairmount:** Ch., 6. **Herndon:** Ch., 2. **Topeka:** First Ch., 35.15; "A Friend," for S. A., Meridian, Miss., 16.

**NEBRASKA**—\$71.70.

**Aurora:** First Ch., 25. **David City:** Ch., 15. **Exeter:** First Ch., 18.90. **Petersburg:** Ch., 2.25. **Scribner:** Ch., 3.80. **Sutton:** German Ch., 6.75.

**NORTH DAKOTA**—\$9.19.

**Crary:** First Ch., 4.19. **Wyndmere:** Dorcas Soc., 5.

**SOUTH DAKOTA**—\$115.10.

**Ashton:** Ch., 3. **Badger:** Ch., 4. **Fairfax:** Bethlehem German Ch., 5. **Geddes:** Ch., 3. **Hosmer:** German Ch., 10. **Mitchell:** Ch., 9.10. **Sioux Falls:** German Ch., 6.

Woman's Home Missionary Union, Mrs. A. Loomis, Treasurer: W. H. M. U., '75 (25 of which for S. A. at Santee, Neb.).

**ARIZONA**—\$10.

**Prescott:** Ch., 10.

**UTAH**—\$10.

**Salt Lake City:** Phillips Ch., 10.

**COLORADO**—\$65.00.

**Colorado Springs:** Philo C. Hildreth, in Memory of his parents, Rev. and Mrs. Edward Hildreth (deceased), 25. **Denver:** Second Ch., 30; Mrs. Wm. S. Ward's Class, in Plymouth Ch., for Grand View, Tenn., 10.

**NORTHERN CALIFORNIA**—\$112.60.

**Cloverdale:** Ch., 5. **Palermo:** Ch., 7.60. Woman's Home Missionary Union of Northern California, Mrs. J. M. Haven, Treasurer: W. H. M. U. of No. Cal., for salary, Grand View, Tenn., 100.

**SOUTHERN CALIFORNIA**—\$70.00.

**Sierra Madre:** E. M. Ensign, 70.

**WASHINGTON**—\$165.00.

**Ritzville:** First German Ch., 15. **Warden:** German Ch., 3.

Woman's Home Missionary Union of Washington, Mrs. Edward B. Burwell, Treasurer: W. H. M. U., 147. (72 of which from Juvenile Dept., for S. A. at Moorhead, Miss.).

**DISTRICT OF COLUMBIA**—\$375.25.

**Washington:** First Ch., 282.88; First S. S., Lincoln Mem., 14.92; Mt. Pleasant Ch., 67.45; Homer N. Lockwood, 10.

**KENTUCKY**—\$8.00.

**Evarts:** "A Friend," for Black Mountain Acad., 8.

**NORTH CAROLINA**—\$50.11.

**Burlington:** Clinton Memorial Ch., 1. **Enfield:** Chapel Collection, for Jos. K. Brick School, 1.83; Lucille M. McLendon, 3. **Kings Mountain:** Lincoln Academy, for Building Fund, Peabody Acad., Troy, N. C., 8. **Lockville:** Central District Conference of Congregational Churches, 5. **Lynn:** Lynn School, 1.48; "Ball Club," for Lynn School, 80c. **Tryon:** W. J. Gaines, for Lynn, N. C., 10. **Uree:** Frances McDaniel, for furnishing Saluda, N. C., 1. **Wilmington:** Christ Congregational Ch., 2.

Woman's Missionary Union of North Carolina, Mrs. H. R. Faduma, Treasurer:



W. M. U., for S. A., Kings Mountain, N. C., 16.

#### TENNESSEE—\$5.64.

La Follette: Anna and Margaret Johnson, for furnishing Saluda, N. C., 5.64.

#### ALABAMA—\$17.00.

Mobile: A. T. Burnell, for Emerson Inst., 5; Joseph D. Andrews, for Emerson Inst., 2. Talladega: Ch., 8; Virginia Garrett, for Hospital Bldg., Talladega College, 2.

#### FLORIDA—\$8.00.

Avon Park: Union Evan. Ch., 3. Tampa: John Mazon, for Fessenden, Fla., 5.

#### HAWAII—\$1.00.

Honolulu: "A Friend," 1.

#### SUMMARY.

##### For November, 1909.

Donations .....	\$14,161.71
Legacies .....	12,379.43
Total .....	\$26,541.14

#### SUMMARY.

##### Two Months, from October 1 to November 30, 1909.

Donations .....	\$22,343.47
Legacies .....	12,552.71
Total .....	\$34,896.18

H W. HUBBARD, Treas.,  
American Missionary Ass'n,  
Congregational Rooms,  
Fourth Ave. and 22d St.  
New York, N. Y.

## Congregational Church Building Society

Charles E. Hope, Treasurer

### Receipts for November, 1909

#### FOR CHURCH BUILDING.

##### ARIZONA—\$12.

Tempe: 12.

##### ARKANSAS—\$3.85.

Gentry: 3.85.

##### CALIFORNIA—\$785.05.

Bethany: 5. Campbell: 10.10. Claremont: 86.36. Cloverdale: 5. Fitchburg: 5.10. Island: 450. Los Angeles: First, 75. Norwalk: 9.24. Petaluma: 24. San Francisco: Bethany, 42; Plymouth, per W. B., 50. San Miguel: 10. Suisun: 5.50. Sunol: 7.75.

##### CONNECTICUT—\$758.14.

Colchester: Y. P. S. C. E., 5. East Had-dam: 15.20. East Windsor: First, 10.20. Foxon: 4. Georgetown: Swede, 2.40. Greenfield Hill: 27.50. Hampton: 5.20. Hartford Center: S. S., 19.48. Litchfield: 33.65. Manchester: Second, 334.21. Middlebury: 15.23. Middletown: First, 25.32. Montville: 5.37. New Haven: Redeemer, 44.68. North Madison: 4.02; S. S., 85c. North Stonington: 2.50. Prospect: 3.50. Ridgefield: 15.41. Salisbury: 29.19. Shel-ton: 14.73. Terryville: 60.88. Thomaston: 20.12. Trumbull: 9.50. Watertown: 50.

##### GEORGIA—\$6.00.

Oakwood: 2. Sardis: 4.

##### IDAHO—\$12.45.

Kellogg: 2.45. Mullan: 10.

##### ILLINOIS—\$789.44.

Alton: S. S., 4.29. Canton: 7.61. Chi-cago: First Ger. Luth., 8; Lincoln Park, 17.50; Mayflower, 2.60. Cobden: 6. Cres-cent City: 504.05. Galva: 16.54. La Grange: 15. Lyonsville: 12.26. Malta: 5. Marshall: 30.27. Mound City: 7. Oak Park: First, 13.74; Harvard, 4.50. Peoria: 45; Averyville, 2. Princeton: 25.50. Quincy: 33.93. Roscoe: 4.40. South Chi-cago: 10. Waukegan: German, 5. Wya-net: 9.25.

##### INDIANA—\$4.00.

Michigan City: German, 4.

##### IOWA—\$67.11.

Buckeye: 5.50. Genoa Bluffs: 4.60. Mag-nolia: 10.11. Milford: 5. Monticello: 32.40. Moville: 8. Nora Springs: 1.50.

##### KANSAS—\$57.96.

Chapman: 7. Herndon: 2. Maple Hill: 3.91. Nickerson: 5.75. Sylvia: 5. Topeka: First, 21.80. Twelve Mile: 3. Wakefield: 9.50.

##### KENTUCKY—\$2.00.

Ludlow: 2.

##### LOUISIANA—\$20.00.

Abbeville: 20.

##### MAINE—\$65.04.

Bridgton: First, 5.65. Gardiner: South, 5. Hampden: 3.39. Kennebunk: 15. Lew-iston: 8. Minot Center: 8. No. Yarmouth: 18. Sandy Point: W. M. S., 2.

##### MASSACHUSETTS—\$1,762.97.

Ashland: 1.50. Belchertown: 19.06; A Life Member, 1. Beverly: H. O. Woodbury, 1. Boston: Old South, 454.50. Cambridge: North Ave., 25. Everett: Courtland St., 15.41. Haverhill: West S. S., 2.52. Holy-oke: First, 69.43. Indian Orchard: 2.84. Ipswich: South, 45. Lowell: Pawtucket, 15.49. Marshfield: First, 10.34. Medford Mystic: 36.07. Melrose Highlands: 36.75. Melrose: S. S., 2.25. Middletown: 1.75. Millville: Scan, 2. Monson: 100. Need-ham: 8. New Salem: North, 1.50. New-ton Centre: First, 2. No. Chelmsford: Second, 5. Peabody: Second, 4.80. Plym-pton: 4. Reading: 8.39. Rockport: First, 5.24. Shelburne: First, 22.42. Shreve-sbury: 22.96. Somerville: First, 5. South Deerfield: 25.09. South Hadley: 7.54. Springfield: First, 107.46; North, 13.50. Wakefield: 5.43. Watertown: 55.65. Wel-lesley: First, 34.95. Wellesley Hills: 5. West Barnstable: 2. Westboro: Evang., 47.63. West Springfield: 24. Winchendon: First, 3.50. Mass and R. I. W. H. M. A., 500.

##### MICHIGAN—\$108.

Allendale: 6. Baldwin: 1. Bancroft: 7.63. Cheboygan: 10. Detroit: First S. S., 20; Brewster, 26.74. Drummond: 4. Fre-mont: 2.40. Lakeview: 5. Leonidas: 5.23. Redridge: 4. Rockwood: 5. Rosedale: 1. Stanton: 10.

##### MINNESOTA—\$111.74.

Brown: 4.75. Detroit: 7.50. Dodge Cen-tre: 5.43. Felton: 3. Kansas City: Swede, 2. Milaca: 8. Minneapolis: Fifth Ave., 43; Plymouth, 30.03. Round Prairie: 4.12. Spring Valley: 2.91. Starbuck: 1.

##### MISSOURI—\$147.99.

De Soto: W. H. M. S., 1.40. Honey Creek: 5. Joplin: 3. Kansas City: First Y. W. A., 5; Prospect Ave. L. M. S., 1; Westminster W. A., 25. Maplewood: W. H. M. S., 1.95. Maplewood: S. S., 3. Nichols: 1.50. Old Orchard: L. M. S., 1.82. Pierce City: L. M. S., 1.50. St. Joseph: Tab. L. M. S., 13.70. St. Louis: First L. M. S., 18.85; First Y. L. S., 3.51; Hyde Park Y. L. M. S., 2.25; Memorial L. M. S.,

2; Pilgrim Sr. W. A., 38.64; Pilgrim Jr. W. A., 13.62; Union W. H. M. S., 1.90. Sedalia: First W. W., 3.35.

#### MONTANA—\$10.

Absarokee: 5. Wibaux: 5.

#### NEBRASKA—\$153.36.

Butte: German, 10. Centre: 5. Friend: German, 10. Inland: 4. McCook: German, 7. Naper: German, 10. Norfolk: German Zion, 6. Omaha: First, 21.50; Plymouth, 14. Petersburg: 2.68. W. H. M. U., 64.18.

#### NEW HAMPSHIRE—\$271.75.

Bartlett: 4.80. Bethlehem: 1.95. Bos-cawen: First, 10. Candia: 3.40. Coos and Essex, Vt.: 7.64. Hookset: 2. Hopkin-son: 16. Keene: First, 100; Court St., 11.08. Lancaster: Mrs. K. B. Fletcher, 5. Manchester: Franklin St., 62.38; A Friend, 25. Newcastle: 2.50. Ossipee: 9. Salis-burg: 3. Stratham: 8.

#### NEW JERSEY—\$387.59.

East Orange: First, 38.30. Glen Ridge: S. S., 10. Perth Amboy: Swede, 3.29. Westfield: 86. A Friend, 250.

#### NEW MEXICO—\$2.

Albuquerque: L. M. S., 2.

#### NEW YORK—\$115.94.

Brooklyn: Puritan, 11.64. Groton City: 3. Jamesport: 4.30. Mannsville: 3. New-burgh: 17.50. New York: Christ, 7.26. Niagara Falls: First, 11. Nyack: 5. Ros-coe: 9.74. Seneca Falls: 18. Smyrna: 4. Watervliet: Swede, 8. West Winfield: 13.50.

#### NORTH CAROLINA—\$3.70.

Greensboro: 1. Mt. Pleasant: 2.70.

#### NORTH DAKOTA—\$51.96.

Blue Grass: 10. Glen Ullin: 25. Heaton: 7. Niagara: 9.96.

#### OHIO—\$234.52.

Atwater: 4.82. Centre Belpre: 4.50. Cin-cinnati: Lawrence St., 8. Columbus: First, 150. Geneva: 5.20. Lucas: 10. Madison: 9. Mallet Creek: 1. North Fairfield: 5. Toledo: Second, 15. Wauseon: 20. West Andover: 2.

#### OKLAHOMA—\$24.

Alva: 10. Coldwater: Hillsdale, 5. Okarche: 9.

#### OREGON—\$68.

Cedar Mills: 7. Forest Grove: 28. Hub-bard: 8. Portland: Ebenezer, 25.

#### PENNSYLVANIA—\$24.

Carbondale: L. M. S., 3. Pittsburg: Puritan, 5. Ridgway: C. D. Osterhout, 15. Taylor: 1.

#### RHODE ISLAND—\$92.60.

Kingston: 60. Providence: Union, 32.60. Mass and R. I. W. H. M. A. (see Mass.).

#### SOUTH CAROLINA—\$5.

Greenville: 5.

#### SOUTH DAKOTA—\$110.92.

Ashton: 5. Eureka: 25. Fairfax: Beth-lehem, 9. Hosmer: 20. Myron: 10. Pierre: 11.92. W. H. M. U., 30.

#### TEXAS—\$15.

Farwell: 5. Paris: 10.

#### UTAH—\$10.80.

Provo: 10.80.

#### VERMONT—\$54.85.

—East Barre: 3.45. East Berkshire: 7. Georgia: 3.30. Guilford: 1.60. Hubbard-ton: 2. Milton: By Mrs. A. A. Hurick, 2.50. Newport: A Friend, 10. North Crafts-bury: 7. Putney: 7. Thetford: 6. Westmore: 5.

#### WASHINGTON—\$159.90.

Edmonds: 12. Everett: Swede, 5.40. Kennewick: 12.50. Seattle: University, 25. Warden: German, 5. W. H. M. U., 100.

#### WISCONSIN—\$230.59.

Baraboo: 20; S. S., 1. Beloit: First, 26.65.

Bruce: 2. Burlington: 22. Columbus: 60.80. Fond du Lac: 20.85. Hillsboro: 12.85. La Crosse: 18. Mazomanie: 4.50. Martin: 1.71. Menasha: 29.23. Stock-bridge: 8.44; S. S., 2.56.

#### WYOMING—\$5.

Lusk: 5.

#### INTEREST—\$1,285.98.

N. Y. F. T. Co., 250.84. N. Y. M. T. Co., 20.14. N. Y. Interest, 1,015.

#### LOANS REFUNDED—\$10,396.05.

Claremont, Calif.: 250. Fruitvale, Calif.: 25. Los Angeles, Calif.: Salem, 50. Boise City, Ida.: 480.25. East Moline, Ill.: 40. Mound City, Ill.: 150. Springfield, Ill.: First, 100. Westville, Ill.: 25. Indian-apolis, Ind.: Mayfr. Balance, 4,000. Onawa, Ia.: 100. Ottumwa, Ia.: Swede, 250. Man-hattan, Kas.: 50. Mexico, Me.: 160. So. Portland, Me.: Bethany (2), 115. Boston, Mass.: Roslindale (2), 400. No. Attle-boro, Mass.: Trinity, 150. Hubbell, Mich.: Bal., 40. Minneapolis, Minn.: 38th St., 60. Missoula, Mont.: Swede Bal., 50. Cam-bridge, Neb.: 450. Norfolk, Neb.: Ger. Zion, 20. Montclair, N. J.: Swede, 150. Brooklyn Hills, N. Y.: 250. Charlotte, N. C.: 27.30. Jamestown, N. D.: Bal., 100. Wahpeton, N. D.: 150. Cincinnati, O.: Walnut Hills (2), 2,100. Columbus, O.: North, 50. Toledo, O.: Plymouth, 150. Plymouth, Pa.: Elm, 200. Ogden, Utah: 58.50. Grantsburg, Wis.: Swede, 20. Mil-waukee, Wis.: Bohemian, 100. Prentice, Wis.: 75.

#### INTEREST ON CHURCH LOANS—\$329.50.

Pocatello, Ida.: 36. Chicago, Ill.: Central Park, 63. Asbury Park, N. J.: 40. Coney Island, N. Y.: 37.50. Salamanca, N. Y.: 32. Carrington, N. D.: 26. Mansfield, O.: Mayflower, 35. Dallas, Tex.: Central, 20. Seattle, Wash.: Pilgrim, 40.

#### LEGACIES—\$2,500.

Portsmouth, N. Y.: Est. Martha J. Loud, 2,500.

#### ANNUITIES—\$11,402.63.

Connecticut: A Friend, 4,402.63. Bel-lows Falls, Vt.: Mary J. Bowers, 7,000.

#### MISCELLANEOUS—\$0.01.

Sundries, 1c.

#### CHURCH BUILDING QUARTERLY—\$12.

##### FOR PARTICULAR CHURCHES.

#### ILLINOIS—\$98.98.

Alton: 10. Auburn Park: 2. Elmhurst: 18.23. La Grange: 40. Mattoon: 3.75. Ravenwood: 25.

##### FOR PARSONAGE BUILDING.

#### ARIZONA—\$75.

Jerome: On loan, 75.

#### CALIFORNIA—\$77.50.

Chula Vista: On loan, 25. Kenwood: On loan, 12.50. Redondo: On loan, 15. Sunol Glen: On loan, 25.

#### CONNECTICUT—\$325.

Bridgeport: Mabel McK. Blodget, 5. Meriden: Mrs. W. H. Catlin, 10. New Lon-don: Mrs. J. N. Harris, 300. Orange: Aux., 10.

#### GEORGIA—\$25

Atlanta: Marietta St., Bal. on loan, 25.

#### IDAHO—\$32.50.

Council: On loan, 32.50.

#### ILLINOIS—\$75.

Alto Pass: On loan, 25. Springfield: Plymouth, on loan, 50.

#### IOWA—\$28.25.

Mt. Pleasant: On loan, 5.25. Salem: 8. Whiting: 15.

#### KANSAS—\$222.10.

Almena: On loan, 12.50. Valeda: On loan, 179.60. Wellington: On loan, 30.

#### MAINE—\$15.

So. Berwick: Jane Sewell, 15.

**MASSACHUSETTS—\$60.**

Mendon: Mrs. M. G. Bray, 5. Oakham: Mrs. M. T. F. Rugg, 10. Springfield: Grandmothers' Club, 25. A Friend of C. C. B. S., W. S. R., 20.

**MICHIGAN—\$139.**

Freeland: On loan, 69. Grand Junction: On loan, 30. Johannesburg: On loan, 25. Redridge: On loan, 15.

**MINNESOTA—\$67.50.**

Sauk Rapids: On loan, 17.50. Winona: W. H. Laird, 50.

**MISSOURI—\$25.**

Kansas City: Met. Tab., on loan, 25.

**NEW HAMPSHIRE—\$56.**

Franklin: Mrs. L. G. Blodget, 15. Keene: Every Day Club, 25. Rindge: Mrs. H. M. Busnell, 10. Walpole: Mrs. Church, 1; Mary Evelyn Darling, 5.

**NEW JERSEY—\$5.**

Montclair: W. H. M. U., 5.

**NEW YORK—\$140.**

Binghamton: On loan, 100. Brooklyn: Puritan W. G., 25. Roscoe: On loan, 15.

**NORTH CAROLINA—\$37.50.**

Tryon: On loan, 37.50.

**NORTH DAKOTA—\$42.50.**

Heaton: On loan, 12.50. Maxbass: On loan, 30.

**OHIO—\$95.**

Ironton: (2), on loan, 70. Springfield: Lag. Ave., on loan, 25.

**PENNSYLVANIA—\$25.**

Susquehanna: On loan, 25.

**RHODE ISLAND—\$20.**

Providence: Miss E. G. King, 20.

**SOUTH DAKOTA—\$70.**

Mitchell: On loan, 50. Oacoma: On loan, 20.

**UTAH—\$25.**

Park City: On loan, 25.

**VERMONT—\$10.**

Springfield: Mrs. H. P. Hartness, 10.

**WASHINGTON—\$100.**

Brighton: On loan, 15. Seattle: Green Lake, on loan, 30. Warden: German, on loan, 30. Washtucna: On loan, 25.

**WISCONSIN—\$110.**

Clear Lake: Swede, Bal. on loan, 20. Clintonville: Scand., on loan, 25. Gays Mills: On loan, 12.50. Glenwood: Swede, on loan, 12.50. Spring Valley: On loan, 40.

**WYOMING—\$181.50.**

Buffalo: On loan, 40. Cheyenne: First, on loan, 62.50. Lusk: On loan, 39. Wheatland: On loan, 40.

**TOTALS.**

Receipts for Church Building...\$32,671.39  
Receipts for Particular Churches 98.98  
Receipts for Parsonage Building. 2,084.35

Total Receipts for the Month..\$34,854.72

**CORRECTION.**—In the July number of the "American Missionary," on page 476, "Smith Center, Kas., \$10," should read, "Athol, Kas."

## The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer

Contributions for Missionary Work

October, 1909

**NOTE.**—Where no name follows that of the town the contribution is from the church or church and society of that place. Where a name follows, it is that of a church. S. means Sunday-school; C. means church; C. E., the Young People's Society of Christian Endeavor. "For Supplies" refers to money received for helps which had been granted from our missionary fund.

**ALABAMA—**

Alexander City: S., 57c. Beloit: Olivet S., 1.21. Total, \$1.78, of which \$1.21 is C. D. collections.

**ARIZONA—**

Jerome: S., 5. Total, \$5, which is C. D. collection.

**CALIFORNIA (NORTHERN)—**

Berkeley: First C. and S., 19.50. Burlingame: C. and S., 5.76. Oakland: First C. and S., 25.50; Pilgrim, 8.85. Palermo: C. and S., 3. San Francisco: Richmond S., 2.50. Sebastopol: C. and S., 6. Soquel: 2.65. Suisun: C. and S., 4. Tipton: 3.75. Weaverville: C. and S., 50. W. H. M. U., 100. B. F. S., 1. W. S. B., 25c. Total, \$232.76, of which \$51.76 is C. D. collection and \$100 is received from W. H. M. U.

**CALIFORNIA (SOUTHERN)—**

Arrowhead: Lant. Lecture, 1.67. Dolgeville: S., 2.20. East Newport: 16.25. Ventura: Friend, 2. Wynola: Lant. Lecture, 94c. Total, \$23.06, of which \$2.20 is C. D. collection.

**COLORADO—**

Craig: 5.90. Denver: First W. S., 3; Second W. S., 8; Boulevard W. S., 10; C. E., 10; Plymouth S., 50.15. Grand Junction: W. S., 2. Lily: 2.90. Maybell: 1.70. Rico: S., 3. For supplies, 62c. Total, \$97.27, of which \$3 is C. D. collection and \$33 is received through W. H. M. U.

**CONNECTICUT—**

Bridgeport: Second C. E., 5.84. Bristol: 5. Centerbrook: 2.94. Chaplin: 6.49. East Hampton: 16.07. East Hartford: South, 10. Glastonbury: 13.54. Goshen: 10.25. Green's Farms: S., 25. Griswold: 4.10. Hartford: Park, 25. Litchfield: 55. New Britain: South S., 12.35. New Haven: Dwight Place, 69.68; Davenport S., 18. New London: First, 43.81; Second, 82.44. Northford: 5. Old Saybrook: S., 15.30. Sherman: 9. Somers: S., 10. Stafford Springs: S., 5.15. Stony Creek: 7. Stratford: First, 12.13. Thomaston: S., 25. Trumbull: 4. Watertown: S., 11.65. Winchester: S., 6. Windsor: Fourth, 9.26. Friend, 1. Total, \$526, of which \$6 is C. D. collection and \$5.84 is received through W. H. M. U.

**FLORIDA—**

Jacksonville: Friend, 1. Total, \$1.00.

**IDAHO—**

Deary: S., 2.15. Gibbonsville: Collection, 2.05. Clyde: Collection, 1. Clayton: Collection, 4.97. North Fork: Collection, 50c. Friends, 10. Total, \$20.67.

**ILLINOIS—**

Albion: S., 3.75. Alton: 16.55. Byron: S., 5.25. Champaign: W. S., 25c. Chicago: New England V. W., 50; Union Park, 24.85; S., add., 30c.; Ravenswood S., 60; Evanston Ave. S., 15; Fifty-second



Ave. S., 39. Cobden: S., 12. Dallas City: S., 7.72. De Kalb: Swedish S., 5. De Pue: S., 6.35. Earlville: Friend, 10. Farmington: 5.64. Galesburg: Central S., 50. E. Main St. S., 20.50. Hennepin: 45c. Mattoon: S., 17. Oak Park: Third S., 20.11. Stillman Valley: W. S., 10. Wheaton: College, 7.54. Total \$387.26, of which \$146.69 is C. D. collections and \$10.25 is received through W. H. M. U.

#### INDIANA—

Anderson: S., 3. Total, \$3.00, which is C. D. collection.

#### IOWA—

Cedar Rapids: First, 17.54; S., 20. Charles City: 25.82. Farmington: 2.30. Green Island: 8. Grinnell: First, 3; H. W. T., 5. Iowa City: 3.40. Linn Grove: Bondurant S., 1.83. Lyons: S., 21.07. Prospect Grove: 4.25. W. H. M. U., 1.25. Total, \$113.46, of which \$60.44 is C. D. collections and \$1.25 is received from W. H. M. U.

#### KANSAS—

Fairview: C. and S., 7.30. Great Bend: C. and S., 6.57. Lawrence: Plymouth, 28.20. Milford: C. and S., 6. Pittsburg: A. L. T., 30. Sabetha: C. and S., and Friends, 40. Salina: C. and S., 6.30. Seabrook: C. and S., 8. Tonganoxie: W. S., 2. Warrenton: S., 1. Wichita: Fairmount W. S., 5. Total, \$140.37, of which \$74.17 is C. D. collections and \$7.00 received from W. H. M. U.

#### KENTUCKY—

Newport: C. E., 71c. Total, 71c.

#### MAINE—

Brewer: First, 5.80. New Sharon: C. E. S., 1. Portland: Second Parish, S., 5.55; Woodford S., 23.12. Rumford: 10. Scarborough: S., 2. Springfield: S., 1. Standish: S., 2. Topsfield: S., 1. Waterford: First S., 3. Total, \$54.47, of which \$3 is C. D. collections and \$1.00 is received through W. H. W. U.

#### MASSACHUSETTS—

Ashby: C. and S., 6.20. Boston: Second Dorchester, J. J. A., 20; Brighton, 7.68; Jamaica Plain-Boylston, 3.36. Brockton: Friend, 10; South, 12. Brookline: Harvard, 246.86; North Ave., 25. Cambridge: Pilgrim, 9.20. Chelmsford: Central, 1.50. Fitchburg: German, 3; Finnish, 4.22. Framingham: Grace, 10.87. Gardner: S., 4.07. Great Barrington: Housatonic, 10.12. Hatfield: S., 5. Hopkinton: 11.83. Ipswich: South, 8.45. Lincoln: 26.27. Lynn: First S., 5. Melrose: 15.60. Methuen: 14.69. Montague: Miller's Falls, 4. Newburyport: Central, 32.24. Newton Center: 15.69. Pepperell: 10. Quincy: Finnish, 2. Reading: 8.39. Rockport: Pigeon Cove, 3. So. Hadley: 10.45. Springfield: Hope, 3.42. Sunderland: S., 25. Wakefield: 5.43. Westfield: 11.50. Whitman: 3.26. Wilbraham: Second, 10. Winchester: S., 16. Worcester: Hope, 10. W. H. M. A. of Massachusetts and Rhode Island, 50. Total, \$681.30, of which \$26.27 is C. D. collections and \$50 is received from W. H. M. A.

#### MICHIGAN—

Athens: S. S., \$10.50. Bridgman: S. S., 2.50. Charlevoix: Church, 14. Covert: S. S., 11. Detroit: First, Church, 12; First S., 55.70. Flint: S., 7. Olivet: 2.70. Watervliet: S. S., 5.54. Total, \$120.94, of which \$62.70 is C. D. collections.

#### MINNESOTA—

Dodge Center: S. S., 2.70. Felton: S., 2. Glyndon: S., 5.13. Minneapolis: Plymouth, 23.53; Plymouth, 34.71; Fremont Ave., 15.72. St. Paul: Parks, Friend, 1.50; St. Anthony Park, 18.55; People's S., 9. Total, \$112.84, of which \$11.00 is C. D. collections.

#### MISSOURI—

St. Joseph: Swedish S., 5. St. Louis: Pilgrim, Friend, 12. Webster Groves: E. S. H., 12. Total, \$29.00.

#### MONTANA—

Helena: 75c. Paradise: 75c. Total, \$1.50.

#### NEBRASKA—

Albion: C. and S., 25.61. Arborville: 6. Brewster: 3. Bridgeport: S., 1.25. Columbus: S., 8.35. Crawford: C. and S., 10. Fairfield: C. and S., 12.25. Halsey: S., 1.10. Inland: German, 5. Lakeland: S., 1.54. Lincoln: Plymouth S., 94.54. Norfolk: First C. and S., 53.28. Omaha: First C. and S., 39.34; Hillside S., 12.70. Spencer: 7. Stanton: C. and S., 20. Strasburger: Collection, 8.45. West Cedar Valley: S., 3.12. West Hamilton: 2. Total, \$314.53, of which \$107.26 is C. D. collections.

#### NEW HAMPSHIRE—

Gilmanton: 1. Hampton: 6.25. Milton: S., 7. Newington: S., 3. Orfordville: 1. Pelham: 4. Rochester: 7.40. Tilton: 15. Total, \$44.65.

#### NEW JERSEY—

Chatham: Stanley S., 2.27. Nutley: 10. W. H. M. U., 42. W. H. M. U., 88. Total, \$142.27, and \$130.00 is received from W. H. M. U.

#### NEW YORK—

Albany: S., 18.56. Angola: S., 5. Briarcliff Manor: S., 11. Brooklyn: Parkville, 5.10; Park, 9.80; Lewis Ave., 26.46; Borough Park S., 5. Buffalo: Mrs. S. C. W., 10. Cortland: Friend, 100. Ogdensburg: S., 5. Oxford: S., 20. Roscoe: S., 1.11. Schenectady: S., 4.09. Spencerport: 9.40. Total, \$230.52, of which \$170.05 is C. D. collections.

#### NORTH DAKOTA—

Amelia: C. and S., 10.20. Argusville: S., 4. Blaisdell: S., 1.30. Cooperstown: Friends (W. M. S.), 25. Dickinson: C. and S., 11.10. Drake: 3.36. Gackle: 4.10. Garrison: S., 2. Granville: 1.32. Hope: C. and S., 25. Kulm: G. and B., 75. Michigan: 4.35. Palermo: S., 2.40. Seranton: 1.20. Streeter: 6. Wyndmere: 1.05. Total, \$177.38, of which \$52.30 is C. D. collections and \$25.00 is received through W. H. M. U.

#### OHIO—

Akron: First W. S., 4.50; West, S., 10; W. S., 1.80. Alexandria: W. S., 50c. Andover: W. S., 1.95. Ashland: W. S., 1.50. Ashtabula: First W. S., 5. Austintown: W. S., 3.30. Bellevue: C. and S., 3.94; W. S., 3.25. Belpre: W. S., 1.30. Berlin Heights: W. S., 1.32. Brownhelm: W. S., 75c. Burton: W. S., 1.88; C. E., 1. Chatham: S., 12. Cincinnati: Walnut Hills W. S., 6; C. E., 2. Claridon: W. S., 1. Clarksfield: W. S., 50c. Cleveland: First W. A., 6; Euclid Ave. W. S., 22.45; Y. L., 1.50; Pilgrim W. S., 10.20; Mt. Zion W. S., 2; Madison Ave. W. S., 1.60; Union W. S., 70c; C. E., 75c; Highland W. S., 70c; Trinity W. S., 2.20; North W. S., 1.50; Puritan W. S., 3.10. Collinwood: W. S., 1. Columbus: Plymouth, 5.60; W. S., 6.50; North W. S., 1.55; Eastwood W. S., 2. Conneaut: W. S., 1. East Cleveland: W. S., 1.32. Elyria: W. S., 9. Fredericksburg: W. S., 30c. Geneva: W. S., 82c. Gomer: Welsh W. S., 60c. Greenwich: W. S., 1. Hudson: W. S., 6.47. Ironton: W. S., 2.10. Kent: W. S., 1.91. Lima: W. S., 35c. Lock: W. S., 50c. Lodi: W. S., 2. Lorain: First W. S., 8.28. Madison: W. S., 1. Mansfield: First W. S., 11.90; Mf. Mem'l, W. S., 92c. Marietta: First W. S., 14.70; C. E., 1.47; Harmer W. S., 2; Oak Grove W. S., 52c. Marysville: S., 42c; W. S., 2.40; C. E., 41c. Medina: W. S., 10. Mount Vernon: W. S., 5. N. Ridgeville: W. S., 1. Nottingham: W. S., 1. Oberlin: First, 16.60; Second, 17.29; S., 13.18. Olmsted: Second C. E., 40c; W. S., 1.05. Painesville: W. S., 6.30. Penfield: C. E., 54c. Plain: W. S., 50c. Ravenna: W. S., 2.40. Richfield: W. S., 1.39. Ridgeville Corners: C. E., 65c. Ruggles: W. S., 1.12.

**So. Radnor:** 3.50. **Springfield:** W. S., 7.24. **Strongsville:** W. S., 1.20. **Sullivan:** W. S., 1.95. **Sylvania:** W. S., 1. **Tallmadge:** W. S., 8.40. **Toledo:** Second, J. M. C., 3; Washington Street, 4.44; W. S., 6.13; Central S. S., 25; W. S., 8.23; Plymouth W. S., 2; Birmingham W. S., 70c; Jr. C. E., 1. **Twinsburg:** W. S., 2; C. E., 65c. **Wauseon:** W. S., 3; Friend, 2. **Wayne:** W. S., 1.09. **Williamsfield:** W. S., 2. **Windham:** W. S., 1.44. **York:** W. S., 1.20. **Youngstown:** S. S., 16.12; Elm St. W. S., 3.95; Plymouth W. S., 1.50. **Zanesville:** W. S., 1. Total, \$392.39, of which \$61.06 is C. D. collections and \$285.90 is received from W. H. M. U.

**OKLAHOMA—**

**Oklahoma City:** Pilgrim S., 35; Harrison Ave. S., 6.26. **Olivet:** 2. **Ridge-way:** S., 2. Total, \$45.26, of which \$43.26 is C. D. collections.

**OREGON—**

**St. Johns:** S., 3.50. **Winona:** S., 4.95. For supplies, 10. Total, \$18.45, of which \$3.50 is C. D. collections.

**PENNSYLVANIA—**

**Lansford:** East S., 5. **Minersville:** S., 4.50. **Philadelphia:** Snyder Ave., 10. **Pittsburg:** Puritan S., 2. Total, \$21.50.

**RHODE ISLAND—**

**Central Falls:** 15.27. **Peacedale:** 19.28. **Providence:** Beneficent, 14.01. Total \$48.56.

**SOUTH DAKOTA—**

**Athol:** S., 7.44. **Hot Springs:** Friend, 25c.

**Mitchell:** S., 12.70. Total, \$20.39, of which \$7.44 is C. D. collection.

**TENNESSEE—**

**Nashville:** 15. Total, \$15.00.

**TEXAS—**

**Cosco Rocka:** S., 70c. **Farwell:** 8. Total, \$8.70.

**VERMONT—**

**Brattleboro:** First, 5.08. **Brownington and Orleans:** 11. **Castleton:** S., 5. **Londonderry:** 1. **Rockingham:** Saxton's River, 10. **Rutland:** S., 33. **Whiting:** 3. Total, \$68.08, of which \$5.00 is C. D. collections.

**WASHINGTON—**

**Almira:** Beulah S., 6. **Coupeville:** S., 3. **Index:** S., 1.75. **Lowden:** Union S., 7.75. **Meskill:** S., 45c. **Ritzville:** First German, 5. **Seattle:** University C. and S., 34; Fauntleroy S., 5; Silvana S., 5.05. **Spokane:** Pilgrim S., 30; **Victor:** S., 1.35. **Walla Walla:** Whitman S., 2. For supplies, 55. Total, \$156.35, of which \$95.85 is C. D. collection.

**WISCONSIN—**

**Prescott:** Friend, 1. Total, \$1.00.

**WYOMING—**

**Cheyenne:** Jr. M. B., 13. Total, \$13.00. Total, \$4,270.42, of which \$1,002.16 is C. D. collections and \$649.24 received through W. H. M. U.

During the month the Society has aided 45 schools, of which 33 were newly organized.

## Congregational Education Society

S. F. Wilkins, Treasurer

### Receipts for November, 1909

**MAINE—\$50.10.**

**Bridgton:** First Ch., 1. **Camden:** Rev. H. Jones, 25. **Leviston:** Pine St. Ch., 6. **Minot Center:** 6. **New Sharon:** 4. **North Yarmouth:** 2. **Sandy Point:** W. M. S., 1. **Warren:** 3.60; Y. P. S. C. E., 1.50.

**NEW HAMPSHIRE—\$2,575.81.**

**Amherst:** 12. **Bartlett:** 2.40. **Bristol:** 4. **Charlestown:** 4. **Epping:** 6. **Hampstead:** 3.41. **Hopkinton:** 8. **Lebanon:** Friend, 10. **Mount Vernon:** W. C. Roudenbush, 20. **Newcastle:** 1. **No. Barnstead:** 1. **Pembroke:** 4. **Portsmouth:** Estate M. J. Loud, 2,500.

**VERMONT—\$39.22.**

**Dummerston:** 3. **Milton:** 2.50. **Putney:** 5. **Saxton's River:** 10. **Shoreham:** 12. **West Rutland:** 3.72. **Whiting:** 3.

**MASSACHUSETTS—\$1,378.34.**

**Amesbury:** Maine St. Ch., 11.76. **Amherst:** North Ch., 20.02. **Ashland:** 3.10. **Boston:** Old South Aux., 25; Roxbury, Im. Walnut Ave. Ch., 14.50. **Brimfield:** 10.64. **Cambridgeport:** Prospect St. Ch., 27.25. **Fitchburg:** German Ch., 5. **Hatfield:** 80.60. **Haverhill:** West S. S., 3.15. **Hudson:** First Ch., 18. **Lakeville and Taunton Precinct:** 8.71. **Lee:** 36. **Lowell:** Pawtucket Ch., 10. **Ludlow:** First Ch., 13; Melrose: Orth. S. S., 2.25. **Melrose Highlands:** 27.38. **Middleton:** 4.71. **Millers Falls:** 4.50. **Monson:** 100. **New Bedford:** Trinitarian Ch., 28.87. **Newton Highlands:** 81.65. **Newtonville:** Central Ch., 48.60. **North Amherst:** Friend, 15. **Paxton:** 6.45. **Pepperell:** 13.54. **Salem:** Tabernacle Ch., 1. **Sharon:** S. S., 25. **Shrewsbury:** 14. **Springfield:** North Ch., 6.75. **Tewksbury:** 5. **Walpole:** Second Ch., 10.16. **West Barnstable:** 2. **Whitinsville:** 15. **Winchendon:** First Ch., 3. **Winchester:** Est. H. M. Stone, 164. **Worcester:** Est. H. W. Damon, 112.75. **Woman's Home Missionary Association** 400.

**RHODE ISLAND—\$58.62.**

**Kingston:** 36. **Providence:** Union Ch., 22.62.

**CONNECTICUT—\$267.72.**

**Canterbury:** First Ch., 7.30. **Chaplin:** 6.75. **East Windsor:** First Ch., 7.60. **Foxon:** 3. **Hartford:** Warburton Chapel S. S., 14.62. **Manchester:** Second Ch., 33.60. **Meriden:** First Ch., 56. **Middlebury:** 9. **Middletown:** Third Ch., 5.95. **Milford:** First Ch., 16.12. **Norwich:** Montville Y. P. S. C. E., 1.50. **New Hartford:** North Ch., 17. **Prospect:** 3. **Ridgefield:** First Ch., 10.74. **Salisbury:** 14.68. **Taftville:** 5.70. **Thomaston:** 7.57. **Willimantic:** First Ch., 14. **Windham:** First Ch., 19.51. **Winsted:** Second Ch., 14.08.

**NEW YORK—\$261.**

**Fairport:** 5. **Mannsville:** 2. **Smyrna:** 4. **Woman's Home Missionary Union,** 250.

**NEW JERSEY—\$101.21.**

**East Orange:** First Ch., 3.25. **Newark:** First Ch., 24.91. **Orange Valley:** 13.05. **Plainfield:** Girls' Miss. Club, 60.

**PENNSYLVANIA—\$15.**

**Ridgway:** C. D. Osterhout, 15.

**DISTRICT OF COLUMBIA—\$125.66.**

**Washington:** First Ch., 125.66.

**NORTH CAROLINA—\$22.10**

**Southern Pines:** 22.10.

**FLORIDA—\$10.90.**

**Daytona:** First Ch., 10.90.

**LOUISIANA—\$2.82.**

**Roseland:** First Ch., 2.82.

**INDIANA—\$6.00.**

**Michigan City:** Immanuel Ch., 6.

**OHIO—\$90.00.**

**Cleveland:** Emanuel Ch., 4. **Columbus:** First Ch., 80. **Mallet Creek:** York Ch., 1. **North Fairfield:** 5.

**MICHIGAN—\$20.80.**

Detroit: First S. S., 20. Fremont: 80c.

**ILLINOIS—\$295.40.**

Aurora: First Ch., 24.40. Chicago: South Ch., 10; Union Park Ch., 11.98; First Lutheran Ch., 13; Christ Ger. Ch., 10.64. Dundee: Y. P. S. C. E., 5. Farmington: 5.55. Galva: First Ch., 22.80. La Grange: First Ch., 18. McLean: 12.20. Peoria: First Ch., 35. Rantoul: 5. Roscoe: 1.18. Wyanet: First Ch., 7. Woman's Home Missionary Union, 118.65.

**WISCONSIN—\$33.00.**

Bruce: 2. La Crosse: First Ch., 16. Waupun: First Y. P. S. C. E., 15.

**MINNESOTA—\$185.**

Minneapolis: H. N. Leighton, 100; F. W. Brooks, 25; Plymouth Ch., 60.

**NORTH DAKOTA—\$77.94.**

Blue Grass: St. Mark's German Ch., 10. Cray: 2.25. Fargo: 7.97. Harvey: 50. Jamestown: 7.72.

**SOUTH DAKOTA—\$152.00.**

Albee: 3. Ashton: 2. Deadwood: 6. Eureka: 10. Hosmer: German Ch., 14. Parkston: German Chs., 50. Revillo: 7. Woman's Home Missionary Union, 60.

**IOWA—\$46.96.**

Emmettsburg: 13.25. Marshalltown: First Ch., 4.97. Nora Springs: 1. Pringhar: 3.82. Sloan: 8.92. Woman's Home Missionary Union, 15.

**MISSOURI—\$237.00.**

Brookfield: L. L. Bowden, 200. Cameron: H. V. Shirts, 25; Mrs. M. Ensign, 10. East Joplin: 2.

**NEBRASKA—\$339.50.**

Brewster: 3. Friend: 5. Naper: Christ's Ger. Ch., 6.50. Princeton: German Ch., 5. Sutton: German Ch., 20. Woman's Home Missionary Union, 300.

**COLORADO—\$12.00.**

Montrose: 12.

**CALIFORNIA—\$37.43.**

Pacific Grove: Mayflower Ch., 10.88. Woman's Home Missionary Union, 26.55.

**WASHINGTON—\$37.00.**

Ahtanum: 5. Black Diamond: "Young People," 2. Ritzville: 30.

**KANSAS—\$2,519.20.**

Ash Rock: Woodston Ch., 1.25. Herndon: 1. Topeka: First Ch., 13.45. Wichita: A. A. Hyde, 1,000; E. M. Leach, 150; Landergin Bros., 100; Miss Mary Noyes, 100; S. E. Swartz, 100; Mrs. W. H. Isely, 75; C. H. Brooks, 50; Homer Caldwell, 50; C. L. Davidson, 50; D. E. Breese, 50; Holmes Co., 50; C. V. Brinkman, 50; A. C. Houston, 50; Gymnasium, 45; Louise Wallace, 30; W. S. Henrion, 30; A. G. Mueller, 30; Alice Landergin, 25; Joseph Loudenslager, 25; Wm. Davis, 25; C. C. Iseley, 25; J. S. Corley, 25; Jackson, Walker Co., 25; E. M. Flickinger, 25; C. M. Jackman, 25; Mr. and Mrs. M. C. Nelson, 20; H. W. Kinsey, 20; Marguerite Hyde, 20; Burt Ludlum, 20; Joseph Bowman, 15; Beatrice Baker, 15; Ivan Shuler, 15; Vita Slater, 12; J. H. Gosch, 10; Wichita Automobile Co., 20; Adaline Finn, 10; Walter Solandt, 10; Arthur Darling, 10; J. M. Moore, 10; N. F. Evans, 10; Viola McKinney, 10; Molly Warren, 5; Elijah Holm, 5; Lynnette Fureley, 5; Paul Jones, 5; Lora Cronin, 5; Helen B. Ferrell, 5; Florence Ripperton, 7.50; Dr. E. F. Day, 5; Roy J. Kirk, 5; Kenneth Jones, 5; Esther Lee, 5; Mrs. Grace Posey, 5; Mt. Hope Ch. Ladies, 3; Sarah Sides, 1.

Total:

Legacies .....	\$2,776.75
Donations .....	6,220.98

**\$8,997.73****Congregational Board of Ministerial Relief****B. H. Fancher, Treasurer****Receipts for November, 1909****ALABAMA—\$1.00.**

Warrior: Rev. J. W. W. Hays, 1.

**ARIZONA—\$30.00.**

Prescott: 30.

**COLORADO—\$8.00.**

Colorado Springs: Dr. Alfred A. Blackman, 5. New Windsor: German, 3.

**CALIFORNIA—\$100.15.**

Cotati: 3.05. Monrovia: Mrs. F. E. Tracy, 50. Oroville: First, 16. Pasadena: First, J. W. K., 25. Redland: Rev. A. L. Park, 3.10. Sebastopol: 3.

**CONNECTICUT—\$180.66.**

Canterbury: First 4. Coventry: Second, 3.61. Eastford: 5.40. East Hampton: Mr. N. D. Chapman, 1. Falls Village: 3.81. Montville: 1.50. New Haven: Dwight Place: \$20.64; Mr. Simeon E. Baldwin, 100. Northfield: Miss C. E. Maltby, 1. Lakeview: Salisbury, 11.70. Stanwich: 11. West Haven: Mrs. A. S. Robbins, 2. Watertown: Rev. W. T. Holmes, 15.

**DISTRICT OF COLUMBIA—\$107.86.**

Washington: First 106.86; Rev. S. H. Woodrow, 1.

**FLORIDA—\$6.00.**

Daytona: Mr. J. A. Dupée, 5. Inverness: Rev. Mason Noble, 1.

**GEORGIA—\$1.00.**

Harrison: Rev. A. S. Scott, 1.

**ILLINOIS—\$32.30.**

Alton: Ch. of Redeemer, 11.50. Chicago:

German Congl. Luth., 5; Rev. John Best, 1.50. Dundee: Elgin Assn., 10.05. Rantoul: Mr. Thomas Armstrong, 1. Wheaton: Rev. John P. Barrett, 1. Wyanet: First, 2.25.

**INDIANA—\$8.00.**

Fort Wayne: Plymouth, 5. Lafayette: Mrs. M. A. Fanning, 3.

**IOWA—\$17.60.**

Avoca: Y. P. S. C. E., German, 5. Marshalltown: Rev. L. B. Hix, 2.10. Monona: Rev. B. H. Cheney, 1. Mt. Pleasant: First, 2. Red Oak: Mrs. B. B. Clark, 5. Treynor: Rev. Jacob Fath, 2.50.

**KANSAS—\$72.83.**

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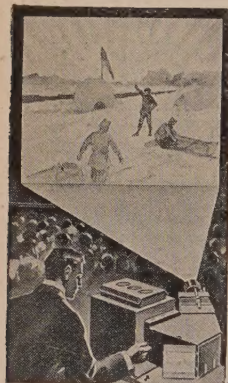
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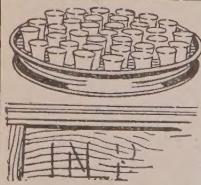
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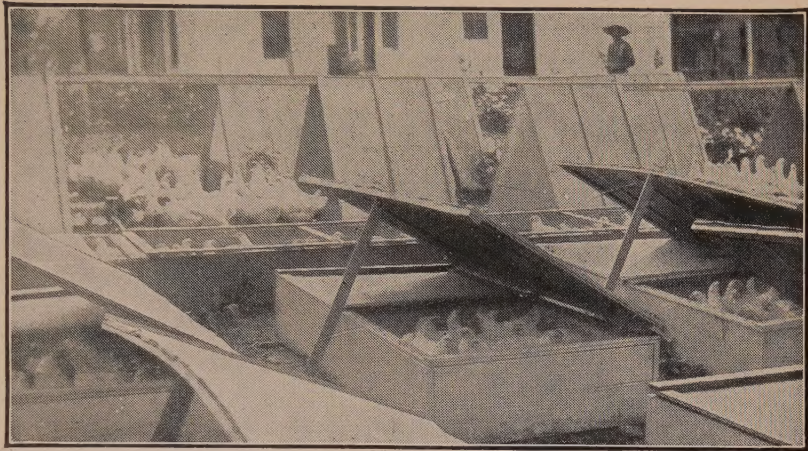
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Yours truly,

R. S. LaRue.

Bellefontaine, Ohio, June 7, '09

205 S. Clinton St., Baltimore, Md., May 28, 1909  
E. R. Philo, Publisher, Elmira, N. Y.

Dear Sir:—I have embarked in the poultry business on a small scale (Philo System) and am having the best of success so far, sixty-eight per cent of eggs hatched by hens, all chicks alive and healthy at this writing; they are now three weeks old. Mr. Philo is a public benefactor and I don't believe his System can be improved upon, and so I am now looking for more yard room, having but 15x30 where I am now.

Yours truly,

C. H. Leach.

South Britain, Conn., Apr. 14, 1909

Mr. E. R. Philo, Elmira, N. Y.

Dear Sir:—I have followed your system as close as I could; the result is a complete success. If there can be any improvement on nature, your brooder is it. The first experience I had with your System was last December. I hatched 17 chicks under two hens, put them as soon as hatched in one of your brooders out of doors and at the age of three months I sold them at 35c a pound. They then averaged 2½ lbs. each, and the man I sold them to said they were the finest he ever saw, and he wants all I can spare this season.

Yours truly,

A. E. Nelson.

Osakis, Minn., June 7, '09

Mr. E. R. Philo, Elmira, N. Y.

Dear Sir:—You certainly have the greatest system the world has ever known. I have had experience with poultry, but I know you have the system that brings the real profits.

Yours, Jesse Underwood.

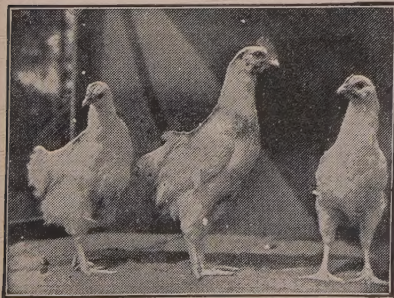
Brockport, N. Y., Sept. 12, 1908

Mr. E. W. Philo, Elmira, N. Y.

Dear Sir:—I have had perfect success brooding chickens your way. I think your method will raise stronger, healthier chicks than the old way of using lamps and besides it saves so much work and risk.

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